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*HINDU DEVOTIONAL LITERATURE IN TAMIL.**

Since the extent of Tamil literature is so vast, and the greater part of it can be included under the heading 'devotional literature,' it is plain that any paper on the subject can only be kept within reasonable limits by the method of selection. I shall aim at selecting typical poets, giving a brief account of them with typical extracts from their works.

Following this method, it is chiefly the Saivite literature which I attempt to describe, not because there is not an abundance of Vaishnavite literature which thoroughly deserves attention, but because it is the Saivite literature which is most distinctive of the Tamil country, and Sāivism is the living system which exerts the greater power to-day over the great majority of the best Tamil people. I shall make no reference to a large body of literature which is chiefly theological or philosophical, though much of that is devotional in character, but shall restrict myself to the literature which is simply devotional and nothing else. As specimens of this literature, I propose to deal with—

I. Mānikkavāsagar and the three great writers of the Dēvāram hymns, who represent ancient Tamil literature.

II. As representing mediaeval Tamil, written probably about the same period as some of the masterpieces of English literature, Pattanattu Pillay and Tāyumānavar.

III. As representing Tamil poetry of modern times, in fact of the last generation, Rāmalingaswāmi.

The Dēvāram proper consists of seven collections of songs composed by the three great writers Sambandar, Appar, and Sundarar; but very frequently there is bound up with them a

* The substance of this article was embodied in a paper read before the Madras and Bangalore Missionary Conferences in March, 1910.

copy of the Tiruvasagam of Mānikkavāsagar. These eight collections are regarded as matching the Sanskrit Vedas, and are in fact called the Tamil Vedas. It is these songs which are daily sung before the idol in respectable Saivite temples throughout the Tamil districts, and a special class of Vellāla priests called Othuvar is maintained for their recitation. The mere learning of them by rote is held to be a virtue, and Tamil parents compel their sons to memorise them in much the same way as Christian children are made to learn Psalms.

We must first refer to Mānikkavāsagar, who is almost certainly the most ancient of the great Tamil poets. As to his date there is much controversy, but the members of the Tamil Antiquarian Society, a body which is doing very useful research work into the past history of Tamil literature, seem to be fairly agreed in fixing him somewhere about the fourth century A.D. Since the publication of Dr. Pope's magnificent edition of the Tiruvasagam, Mānikkavāsagar has become the best known of the Tamil poets in European circles. Moreover various papers on different aspects of his life and work have been published in the *Christian College Magazine* from time to time. I therefore omit any account of Mānikkavāsagar, merely saying in passing that he occupies the foremost place in the reverence and love of the Tamil people, and turn at once to the three great composers whose songs form the Devāram proper, or Adangalmurrai.

(1.) SAMBANDAR, or to give him his usual full title 'TIRUGNANA-SAMBANDHAMŪRTI NĀYANĀR.'

According to a careful investigation by the late Professor Sundaram Pillay, he cannot have lived later than the opening years of the seventh century A.D. His name indicates that he was reputed to have some special connection with deity, and is explained by the story told about his early years. His story is that of an infant prodigy, and summarised runs as follows :— Born of good Brahmin parents, one morning at the age of three he accompanied his father to the temple tank. His father was absorbed with his own ablutions, and the youthful prodigy left on the bank evidently felt lonely and wept aloud, whereupon Siva's consort Umāpathi appeared before him and gave him a cupful of her own milk. The boy drank the holy draught and

forthwith became Tiru-Gnāna-Sambandar, or the one related to the godhead through wisdom. When his father came and asked him for an explanation for the cup in his hand he pointed upwards to the divine figure vanishing in the sky, visible to his eyes alone, and uttered a stanza, the first in the Devāram. Unfortunately the said stanza when studied seems to yield no reference whatever to this incident. However, I presume that the story is really a symbolic representation of the fact that the divine Muses had touched the youthful lips. We are then told how the inspired infant went from sanctuary to sanctuary followed by reverent crowds, uttering ten stanzas in praise of Siva in every place which he visited. So he spent his years until he reached the age of sixteen ; he must have used his time well, for he is said to have composed 10,000 hymns, and 19,000 lines of his poetry are extant to-day. At the age of sixteen, he married the daughter of a pious Brahmin called Nambandar. At the end of the wedding, a miraculous fire appeared in answer to the prayers of the bridegroom, who apparently did not wish for earthly married bliss, and all present, including the married couple, departed this life for heaven. Numerous miracles are recorded to have been performed by him, but we need not occupy our time with them here. That which is related of him, and which most probably has a solid foundation of truth underneath it, is that he was a great and successful opponent of Buddhism and Jainism in South India. We find that the tenth stanza of all his poems is devoted to a condemnation of those systems. There we probably have the key to the real significance of the Devāram hymn-writers in the religious history of South India. They came at a time when Buddhism had deteriorated; they preached Hinduism with fire and fervour, and it is to them more than to any others that the downfall of Buddhism is due. So thoroughly successful were they that to-day we regard relics of Buddhism in South India as interesting curiosities.

I wish I could reproduce some of these hymns in a translation which would give any adequate idea of them, but it is impossible. They are songs, intended to be sung to tunes which no longer exist, accompanied by instruments the exact description of which we do not possess. Much of their charm depends upon assonance, upon plays upon words, upon close knitting of

word with word, upon intricacy of metre, almost as much as upon the substance. Take any well-known song or popular hymn in English, and endeavour to reproduce its meaning in a decent and careful English paraphrase, and you will have but a faint idea of the difficulty in the way of presenting the Devāram hymns in English. But it could doubtless be done by a literary genius, and I hope that some day it will be attempted. Meanwhile, in order to give some idea of the subject-matter of the songs, I add here one or two bald and very imperfect paraphrases which I have made. In some cases I have tried to give a little metrical form, but for many I have not had the necessary time and ability. In order to understand them at all we have to bear in mind the description of Sivan in manifestation which the Purānic stories have left with us, with the crescent moon, the snake, and the descending river Ganges in his locks, his throat black with the poison which to save mankind he drank from the churned sea of milk, his body smeared with ashes from the burning-ground, and clad in a tiger skin. The origin of these curious accessories of deity would be worth investigating. Dr. Pope thinks that we have in them a relic of "the pre-Aryan deity, half god, half demon, coming forth from the burning-ground where he holds his midnight orgies, dancing in the midst of his rabble rout." They recur constantly throughout the Tamil poems in striking juxtaposition to phrases worthily describing God's infinity and His grace.

This is the substance of the stanza said to have been uttered by the little three-year-older as described above.

Devāram I. 1.

Thine ears are adorned with gems, bull-rider, thy locks with the pure white moon,
Thou'rt smeared with ash from the burning-ground; O stealer of hearts, take mine.
With flowers I worshipped Thee many a day; by Thy grace I sang Thy praise.
For Thou and none else in Brahmāpuram great hast shewn thyself Lord divine.

Devāram 1st Thirumurrai, p. 125.

Cool moon and hissing snake and falling stream are on His brow;
Man-woman, great in grace, the eyes that never turn from Him,
But worship ever in His house, shall look from far on grief and sin,
For those shall flee away; good deeds alone will dare come nigh.

Devāram 2nd Thirumurrai, p. 135.

Flashing locks and glittering snake has the rider of the bull,
Secret, everlasting scriptures are the sounding of His voice,
Golden kondrai wreaths are round His poisoned throat, in East Vēlur
Whoso fix on Him their minds forsake their deeds and gain release.

(2.) TIRUNĀVUKKARASAR OR APPARSWAMY.

This poet was an older contemporary of Sambandar, who addressed him on meeting him as 'Appar' or 'Father,' and the name remained with him. The other names by which he is known are titles indicative of literary merits. It is interesting to note that he was a Vellāla, not a Brahmin; also that he was converted to Jainism and afterwards re-converted to Hinduism by the power of his sister Thilaka Vathiar, an unmarried female sannyasi. He is said to have been subjected to a series of tortures by the Jain king of his country, but he miraculously escaped from them all, converted the king to Saivism, and then went on pilgrimage to shrine after shrine, singing divine praises in each place. Some of the miraculous deeds ascribed to him are of a very interesting kind, but would take too long to narrate here. He died at the ripe old age of 81. Of the 49,000 hymns said to have been composed by him only 315 are extant, and these form the second of the three collections in the Devāram or Adangal-murrai.

Devāram 5th Thirumurrai, p. 119.

Lord of holy writ, and Lord of them that read it,
Lord of the mind, and Lord of the mighty austere,
Lord from the beginning, Lord of earth and sea,
Lord of all creatures, Thou very form of good.

O honey-sweetness, sweeter than the sugar-cane,
O shining one, whose form is as the lightning,
O golden one, brighter than the kundri seed,
O mine, nevermore will I forget Thee.

Devāram 4th Thirumurrai, p. 30.

No true devoutness is in my song; Lord supreme, Yogi supreme,
How can devoutness grow in me? O my lord, despise me not.
Ancient of days, First of all, dancer creative in Tillai's hall,
Father, lo, to see Thy dance, I Thy slave have come to Thee.

Devāram 6th Thirumurrai, 1st song.

O Precious one; the Brahman's meditation; inwardness of holy writ, subtle, uncomprehended, honey, milk, gleaming light, king of the gods,

pervading Indra and Brahma, the fire, the wind, and the resounding sea, yet greater than all, O Lord of Perumpattra Puliyur, the day when I speak not of Thee is as though I had not been born.

(3.) SUNDARAMURTI NAYANAR.

Apparswami is often called the servant of God, Sambandar the child of God, but Sundaramurti Nayanar is called the companion of God. But that term does not carry with it a reverential connotation such as belongs to the title 'Friend of God' given to Abraham in the Old Testament. Rather it gives full play to the whimsical and occasionally unethical element in Hinduism which Europeans find so difficult to understand. Sundarar's story, summarised, runs as follows :—

Born of good Brahmin parentage, he was brought up in a prince's palace, and when he grew up his father arranged a suitable marriage for him. Decked as a bridegroom the young man took his seat in the marriage pandal, but there appeared an aged Brahmin who forbade the marriage, claiming that Sundarar was his slave according to an ancient contract, a contract which he proved with cadjan-leaf evidence. This ancient Brahmin was simply Siva in disguise; the young man saw the vision; the marriage came to an untimely end, and from that day Sundarar became a religious devotee. The strange thing is that later on this Brahmin religious devotee married in succession Paravai, born and brought up in a dancing-girl's house, and Sankili, born and bred as a Vellāla girl. In the complicated and vexatious conjugal difficulties which ensued, Sivan played the obliging friend in a manner which hardly commends itself to our ethics. But at the age of eighteen Sundarar departed this life for Kailasa on a white elephant. His hymns are full of music, simple, and of far higher tone than this story would account for. The following is a paraphrase of a few typical stanzas :—

Devāram 7th Tirumurrai, p. 1. (Sundarar's first hymn.)

Currish many days I wandered; then I never thought of Thee—
Mad and ruined; yet Thou gavest grace I never had deserved.
South of Pennar's river bamboo-fringed in holy Venn-nallur,
I became, my Shepherd, Thine, and Thine for ever will I be.

Now, O Lord, my mind can ne'er forget to think and think on Thee
For the holy Venn-nallur became the haven of Thy grace.
South of Pennar's shining stream, rolling down its gold and gems,
I became, my Mother, Thine, and Thine for ever will I be.

But I fear the future births; old age I fear, Lord of the bull;
I am foul and many a lie I speak; yet mark me for Thine own,
For in holy Venn-nallur, south of Pennar's wooded stream.
I became, my Lord, Thine own, and Thine for ever will I be.

Devāram 7th Tirumurrai, p. 9.

You may come on your elephants fierce, and crowds of the great
may attend you;
But at death you will go out alone; this truth fix firm in your mind.
O change not your thoughts from the Lord; come hither, all men of
good will,
In Ethir-kol-pādi take refuge, the temple of God our great sire.

So far I have spoken of the great names of ancient Tamil literature. The place assigned to these songs in the ordinary temple worship is sufficient evidence of the esteem in which they are held by Tamil people, and yet I venture to think that it is not this literature which exerts the greatest influence over Tamil people to-day. Far more commonly quoted and read are the works of some of the more modern writers such as Tāyumānavar or Pattinattu Pillay, to the consideration of which we now proceed. I will take Pattinattu Pillay first.

His story is full of interest for us, telling how he forsook all that he had to follow the light that he saw. He was a rich merchant named Tiruvengada Chetti in the fifteenth or sixteenth century in the Tanjore district, and owned ships which did a flourishing sea-trade. Once after he had received news that his boats had all foundered, they were sighted laden with gold off the shore, and full of joy he ran down to the beach to meet them. During his absence Siva disguised as a sannyasi went to his house and begged alms. His wife told him to wait till her husband's return. At that he gave to her a broken eye-less needle tied up in a rag with a note bearing a couplet the meaning of which is—"No ill-gotten wealth, no miser's hidden treasure, nay not even an eye-less needle will serve a man at the long last." The sannyasi bade her give this to her husband on his return, which she did. The husband accepted this as a divine call to the religious life, forsook all his riches and his home, and for the rest of his days wandered from place to place as a religious mendicant, and sang the praises of Siva who had saved him from a worldly life. He seems to have spent his later years in Tiruvottiyur, six miles from Madras, where a rich growth of legends

has accumulated around his name. At his death he is said to have been changed into a Siva-lingam, which is the object worshipped at a temple dedicated to him. I have visited the temple, and the continual stream of worshippers, each bringing his offerings, and the groups of pilgrims, some from Tanjore, with the flourishing well-kept appearance of the temple generally, bear testimony to the place which Pattinattar holds to-day in the popular imagination. Unfortunately one did not find the people around the temple possessed of any intelligent understanding of the saint or his works, but presumably the same kind of remark might be made with regard to the monuments in some Christian cathedrals.

Pattinattar's poetry is full of strong and pathetic statements of the uncertainty of human life, and of the folly of the pursuit of riches. He has a noble conception of God, and trusts in one God alone, though recognising the existence of others. Like most of the Tamil writers he is convinced that God graciously took a human form in order to deliver him from bondage to the world, and he is full of a sense of the grace of God, and of his own unworthiness. Probably the parts of his poetry which are least acceptable to us are his verses about women, and his strong denunciation of the human body as a foul and vile instrument of evil. He could never have written what he has done on this point had the mere possibility of a true divine incarnation ever dawned upon him. There are traces in his book that at one time he had formerly been immoral, and that he still felt temptations to immorality, and also to anger when he was refused alms. But that only deepens the impression which a study of his works leaves with us, that here was a true and living soul striving after God with an intensity which may well make some of us ashamed.

Tiruvēkamba malai, 28.

For the fault of my speech, and the wrong of my thought,
For the sin of the sight of evil deeds,
For my wicked hearing of harmful books,
For this and for all, O Kanji's only Lord,
Graciously bear with me.

Tirutillai (4, p. 59).

Lest I run and toil for naught, and leave the good
To join the men of lying words ; lest hot with wrath

I fail of good, but grow too full of anxious cares,
O Sithambaram's Guru, grant to me
Riches of grace.

Tirutillai, 5.

Lest my hand grudge help, and tongue speak evil things,
Lest sins o'erwhelm, soul sleep, and leaving Thee,
I serve Thee not, but join the crew that love not Thee,
O Sithambaram's Guru, grant to me
Riches of grace.

Tirutillai, 13.

Your wealth and your prosperity will leave you in your house ;
Your weeping gentle women will leave you at the street ; sobbing sons
With hands upraised will leave you at the burning-ground ;
But the merit and the evil of your deeds will follow after you for ever.

Pothu, 21.

Aim thou at the foot of the Guru ; in thy mean body
Have no faith, see in it a puppet play, think thy relations
To be the market crowd that soon will scatter, and your wealth
To be the water spilling from a pot overturned. O soul of mine,
This is the teaching for thee.

Pothu, 39.

To what end is thy smearing of ashes? To what end thy continual bathing?
Thou know'st not second birth, and all the loads
Of myriad mantrams in the scriptures tell thee naught.
Finding no ford in life's river, thou'rt swept in peril away.

The other great poet of this middle period whose words are constantly on the lips of Tamil people is Tāyumānavar. He is no Saivite, but a Vedantist, and is regarded by some Tamilians as teaching philosophy by means of his poems, but it is the religious interest in them which is decidedly predominant. He was born at Vetharaniam in the Tanjore district about 180 years ago as the son of the chief manager of the then King of Trichinopoly's estates. In his youth he is said to have sat at the feet of a Guru named 'Mauna' or 'Silence,' and his poetry is full of references to this Guru. I would hazard the conjecture that this may be a poetical way of saying that he learned his deepest lessons in silent contemplation. On the death of his father, Tāyumānavar was called upon to take his place in the King's household, which he did out of a sense of duty until the King's death some years later. After the King's death it became clear that the young widowed queen was enamoured of Tāyumāna-

var, whereupon he quietly left the city and withdrew to Ramnad to his elder brother's home. Pressed by his brother to marry and lead a domestic life he consented, and married a girl there. But his wife died ere long and Tāyumānavar renounced his household, and led a wandering mendicant life. He seems to have conceived of God as a burning mass of Light and Love, whose grace is the real cause of all that transpires in the universe. His poems are wonderfully attractive in the original, especially those in the form of Kannis, *i.e.*, polished couplets each complete in itself, concisely and powerfully expressing some particular truth or sentiment.

His opening song is very majestic, and the following is a paraphrase of it :—

Who is He of whom you cannot say 'Lo here, lo there,' who shines everywhere the perfection of bliss, filled with grace?

Who is He that like the atmosphere graciously condescends to dwell in all his myriad worlds, spreading among men, the life of their life?

Who cannot be touched by word or by thought?

Who is He concerning whom the multitudinous sects pursue one another in every place with warring cries of 'Their God,' 'My God'?

Who is He about whom is contention sore, yet He is the spirit all-powerful and the bliss never-ending?

Who is He with whom is neither night nor day?

He it is who sweetly mingles with the mind of devotees. All that we see is His form. Let us think of Him as He is revealed in the form of Silence, and worship Him with folded hands.

I give here a short poem of the class just mentioned, which bears for a title the pathetic question "Is there not?" which forms the refrain of each couplet. It is the cry of the soul for a peace which the world cannot give.

1. Naught know I, in deep dark of error shrouded;
 But Lord, hast Thou no wisdom lamp for me?
2. Light of my eyes, is there no flood of glory
 For me, when, never moved, I cease from deeds?
3. My knowledge ended, hast Thou no contrivance
 That with Thee only I should rest in peace?
4. Lord, worse than dog am I, is there no magic
 That will bestow on me Thy form of bliss?
5. I think this flesh is I, is there no secret
 For me to change to Thee, and so abide?
6. O form unseen, is there for me no teaching
 That day and night I may be joined to Thee?

The following are a few stanzas from a long poem of similar form, bearing the title "Lord of all":—

4. Great river-flood of bliss, unsating sweetness,
My king, Thou wealth of silence, Lord of all.

5. "Who knows Thee?" cry the scriptures never-ending,
Great wisdom, bliss abundant, Lord of all.

6. O light in hearts of speechless saints increasing,
O shoreless sea of bliss, thou Lord of all.

7. North, South, East, West, Thou'rt there, yet art within me,
A fount of honey'd bliss, O Lord of all.

9. Pearl, coral, pure gold-shining radiant glory,
Thought, knowledge, in my mind, O Lord of all.

10. My vision, longing, horn of plenty, wonder
Of bliss, full heaven above me, Lord of all.

14. O love abounding, who did'st come to save me,
O bliss abounding, king, O Lord of all.

127. Thou gav'st Thyself redeeming me, what profit
Had thy grace in me, Father, Lord of all?

Tamil poets like to figure the soul as a bird, and I cannot refrain from adding a few lines from a poem in which the author in each refrain addresses his soul as his "parrot green."

3. Soul of my soul, the Wondrous, will His bliss
Come nigh to sinful me, O parrot green?

4. Unknown to all, in secret bid my Lord
To visit sinful me, O parrot green.

5. My tears like rivers flow; grief wastes my frame;
And why hast thou not told Him, parrot green?

6. Foul garb is mine, but will the king endue me
With heaven's pure raiment blissful, parrot green?

8. No town, no name, has He, no friends, nor kindred,
And how will He know me, O parrot green?

And last, as an example of quite a modern poet, let us take Sithambaram Ramalingam Pillay or Rāmalingaswāmi as he is commonly called. He was born in 1833 in a village in the South Arcot District, but his father died when he was three years old, and he was taken by his elder brother to Madras, where he spent the years of his youth.

In due time he married, became a teacher, and had many disciples in Madras. At this time he was a zealous Saivite, and made pilgrimages to most of the famous shrines, writing at them songs which form the first five Tirumurrai, or sections, of his collected works. But he must have been an original thinker,

and was unable to remain a pure Saivite. He gradually became a kind of Tamil Brahmoist, and began to teach what he called the Samrasa-margam, or essence of all religions. In 1868 he is said to have laid the foundations at Vedalur near Sithambaram of a new kind of temple, which was to be in three portions, one portion reserved for works of charity to the poor, the next for preaching to the public, and the third for more private teaching of disciples; no offerings more gross than that of incense were to be permitted in this temple. Unfortunately the subsequent history of this interesting project is not available. In 1874 he disappeared from his house, and nothing clear is known about his death.

He was a great opponent of caste, of sectarianism, and of idol-worship. He was not a Vedantist, for he regarded the world as real, but limited and absolutely dependent upon God. He used Saivite terms, but always with some allegorical and spiritual significance; for example, the sport of deity which he refers to is plainly merely a term for God's creative activity. He wrote a great essay in prose upon the subject of 'kindness to all living creatures,' a subject about which he felt very strongly. No Tamil poet expresses more forcibly than Ramalingam the sense of sin and of the grace of God in salvation. He firmly believed that God had come as a Guru to save him. One day, he tells us, when he had fallen asleep in hunger of body and longing of soul, God came to him in the form of a Guru, and gave him rice for his hunger, the gift of sonship for his soul's longing, and the understanding of the Samrasa-margam for the good of the world at large. He had a very strong missionary spirit that made him desire the salvation of all mankind. He preached moreover a doctrine of the second coming of the heavenly Father, and said that bodies should not be burned but buried, in hope of a coming Resurrection. The following are paraphrases of stanzas taken almost at random from his works:—
p. 670 (8).

> One light alone, in earth and sky, is shining ever bright,
> In earth and sky, in all beyond, within and yet without,
> Transcending our '*within, without*,' and yet pervading all,
> In inmost mind it shines and drives the darkness all away.
> All the world knows it; know'st not thou, my friend, the only light?
> The truth of all the sacred writ, 'tis this, and only this,

p. 549 (7).

Caste, sect and creed, I have done with them all,
Shastras I have forsaken as *dung.*
Justice and constancy, truth, bliss eternal,
First, last, and midmost, what is it all?
All is the radiance of glorious grace.
All I have sung, friend, thou knowest so well,
Why need I sing it to thee o'er again?

p. 506 (3).

Hard, deceitful-minded, yea, evil, stony-hearted,
Like fruitless male-palmyra my useless body stands.
An ape, a wretch, naught know I of constancy unswerving,
But fast in bondage am I. Like poisonous mango tree,
In evil branching outwards, I've calmly chosen wrong.
Then how cans't thou choose me, O dancer, what am I to Thee?

p. 523 (1).

My earthly body, spirit, wealth, I give them all to Thee;
No mite among them all I keep, there shall be naught my own.
Thy glorious nature, radiant grace, wilt Thou not yet bestow?
Or wilt Thou further try me, Lord, Father, what can I do?
For I Thy slave do not discern the leading of Thy will.

p. 563 (7).

Shall I forget Thee? ne'er could I forget,
Forgetting Thee I could not live an hour;
Wilt Thou forget me? Then what could I do,
O whither could I turn, to whom complain?
O Father, kinder far than earthly sire,
Shouldst Thou forget, Thy grace that gave the world
Could ne'er forget me. Therefore I abide
In blissful thought of Thee. Forget me not,
But now, O glorious grace, speed Thou to me.

p. 635 (10).

For me is no more toil or care, no anxious fears for me,
No re-birth's law has power o'er me, no sleep or pain or death.
Disciple of the Lord am I, I wear the title clear
Of child of the assembly's Lord, child near and dear and true.
Enough, the seed of penance old has yielded harvest rare.

p. 577 (39).

O Gladness that gladdenest the learned and the fools,
O Eye that givest sight to the seeing and the blind,
O Might who givest strength to the mighty and the weak,
O Constancy unswerving to the evil and the good,
O Blessing that blessest both gods and men,
O Sivan who sportest in creation for us all,
My king, wear Thou in grace the garland of my song.

In closing this summary review of Tamil devotional literature, there is one reflection which a Christian cannot refrain from making, and it is this. When India really understands Jesus Christ it will seem to Indians incredible that for so many years Jesus should have been supposed to be alien to Indian life, and destructive of India's religious past. Every religious sect in the Tamil country has firmly believed that God can be seen in the form of some religious teacher, that whosoever so sees God must joyfully make any sacrifice in order to follow his Satguru, whom he must faithfully follow to the end of his days. Again and again, while reading some of these Tamil poems, the writer has felt that there is a heart-beat in them which beats towards Jesus Christ, that Jesus is the crown and consummation of India's long and glorious religious past, that the Tamil country has been wonderfully prepared to receive Him, and that the word "I came not to destroy but to fulfil," which He spoke in reference to the sacred traditions of His own land, He speaks again no less truly of the sacred traditions of the country in which we live.

G. E. PHILLIPS.

THE EASTERN QUESTION.

DURING the last quarter of the nineteenth century few phrases were more in the mouths of those who interest themselves in world-politics than that which gives its title to this paper. Of recent years men have begun to recognise that there are several Eastern Questions and to discriminate between them, speaking of the Far Eastern Question—the future of China—the Middle Eastern Question—the future of Persia—to distinguish these from the older Eastern Question proper, the question of the future of those territories in Europe and Asia over which the Turks for long bore sway. The question is one of much complexity owing to the large number of races and nationalities who dwell in these territories, and owing to the important interests involved in their final disposal—interests affecting some of the greatest powers of Europe. The object of this paper is not to forecast the future or to attempt to prophesy what will be the future of the Turkish Empire. It aims simply at giving a

short historical sketch of the rise and decline of the Turkish power, especially in Europe.

The Turkish Empire was the successor so far as geography is concerned of the Eastern Roman Empire, and to understand aright present conditions in the south-east of Europe we must glance first of all at the history of that long-lived state. Students of the history of Western Europe tend to neglect the history of the Empire which had its capital at Constantinople, and yet for centuries, in spite of all its defects, its government was probably the best in the world, and the East of Europe enjoyed order and peace to a degree unknown in Western Europe.

When the first impact of the German tribes on the Roman Empire took place the eastern part of it was the first to suffer. But ultimately the Goths and other Teutonic tribes swept westward to destroy the Roman power in Italy, France and Spain. The Eastern Empire remained, but in a weakened condition, and soon other swarms of invaders from the North and East poured in—some, the Slavs, of Aryan race; others, like the Bulgars and later the Magyars or Hungarians, of Mongolian origin—and to a very great extent submerged beneath their advancing waves of population the Greek and Roman inhabitants of south-eastern Europe.

To-day we find the descendants of these different races, frequently intermingled with one another, in the states that make up the Balkan Peninsula and in parts of the Austro-Hungarian Empire. The heterogeneity of the peoples in the south-east of Europe, the way in which they are intermingled and the keenness of their feeling of nationality, in some cases newly developed, are all of them elements that make the solution of the Eastern Question extremely difficult.

To make this clear it may be well to give a few details about the different peoples, other than the Turks, who inhabit the Balkan Peninsula. Most of them belong to the Slavonic branch of the Indo-European peoples. The Slavs, as they are commonly called, though they appear to have called themselves Serbs, made their appearance in eastern Europe in the course of the sixth century A.D. They pressed southwards and westwards and began that long struggle between German and Slav which is not yet ended. They penetrated as far south as Greece and many of them settled in the country south of the Danube now

known as Bulgaria. These last were conquered by a Mongolian tribe known as the Bulgars, but they succeeded in assimilating their conquerors and the modern Bulgarian is essentially a Slav. The Bulgarian state was often at deadly enmity with the Emperor at Constantinople, and in the tenth century the Bulgarian Tsars ruled over most of the Balkan Peninsula. They were converted to Christianity in the ninth century by Cyril and Methodius, who gave them also the Cyrillic alphabet—the modified form of the Greek alphabet which is to this day used in most of the countries that belong to the Greek Church.

Another branch of the Slavs settled in the western part of the Peninsula between the Adriatic and the Danube, apparently by the invitation of the Emperor Heraclius, who hoped that they would be a bulwark against the invasions of the Mongolian Avars. These Slavs retained their ancient name of Serbs and were the ancestors of the people who live nowadays in Servia, Bosnia, Herzegovina, Montenegro, Dalmatia and Croatia. In an article in the *Magazine* last year I gave a sketch of the history of Servia and mentioned how the "Great Servian Idea" is to unite all the scattered fragments of the Servian people into one nation. The unsettled condition of Macedonia, which even yet is a cause of anxiety, is due to the fact that that province is inhabited partly by Servians, partly by Bulgarians and partly by Greeks, each of which parties wishes to see Macedonia annexed to the country to which by race they belong. In the middle ages Servia and Bulgaria were bitter foes, and for five hundred years there were frequent wars between them as well as between them and the Empire. The hostility of the two Slav states to one another enabled the Emperor to hold his own, and it was the want of union between them that ultimately prepared the way for the triumph of the Turks. Servia reached the height of its power in the fourteenth century, when King Stephen VII. overthrew the Bulgarian Tsar Michael. Stephen Dusan who reigned from 1336 to 1356 was lord of almost the whole of the Balkan Peninsula and at the time of his death was on the way to attack Constantinople. If he had lived and had succeeded in making Constantinople the capital of a strong Slavonic kingdom the history of south-eastern Europe might have been very different from what it has been for the last five hundred years.

Roumania is composed of the two old Danubian Principalities, Moldavia and Wallachia. Who exactly the Roumanians are is a matter of keen controversy. They themselves claim to be the descendants of the old Roman settlers in the province of Dacia, which was added to the Roman Empire by Trajan in A.D. 106. Their language certainly is a Romance language, though considerably modified by Slavonic influences, but in view of the successive swarms of invaders who conquered what once was Dacia, the Roumanian race must be at least as much of a mixed race as the so-called Anglo-Saxon. Large parts of the Principalities have been annexed by Austria and Russia, and nearly half of the Roumanians, who number in all between ten and eleven millions, live outside the new kingdom of Roumania. As the Roumanian national feeling has lately become very keen there is also a "Great Roumanian Idea," which seeks to bring all Roumanians into a closer political union.

The only other races to which reference need be made are the Greeks and the Albanians. As has been mentioned, large numbers of Slavs settled in Greece, and although it is impossible to believe the view propounded by a German writer that "the Hellenic race in Europe has been exterminated," there can be little doubt that there is a good deal of Slavonic blood in the veins of the modern European Greeks. The Greeks, however, are, as the history of the nineteenth century has shown, possessed of a strong national feeling which makes them also anxious to extend the boundaries of their little kingdom at the expense of their neighbours.

The Albanians, who are at present making themselves conspicuous by a revolt against the Turkish Government, are probably descended from the ancient inhabitants of continental Greece—the race to which the Epirots and Macedonians belonged. They call themselves Shkipetars but are called Arnauts by the Turks. They live to the south of Montenegro, in the ancient Illyria and Epirus, and number about a million and a half. The famous Scanderbeg, who in the fifteenth century checked for years the victorious progress of the Turks, was an Albanian. When they were at last conquered by the Turks many of them became Muhammadans, and they were in consequence continually fighting with their Montenegrin neighbours, who alone preserved their independence.

We must turn now from those who were once the subject races of the Turkish Empire to the Turks themselves. It has been mentioned already that among the races that took a hand in the destruction of Roman civilization there were some of non-Aryan origin. The suggestion has been put forward, and it seems by no means improbable, that the great movement of the Germanic peoples which overwhelmed the Western Empire was really due to pressure brought about by movements of the Mongolian races in the far east. However that may be, for five centuries hosts of fierce invaders from the plains of Central Asia swept into Eastern Europe, spreading destruction wherever they went. The most dreaded of all were the Huns under Attila, but there were many others—Alans, Avars, Bulgars and Magyars. Often all of these races are popularly called Mongolian, but this is not scientifically accurate. Among the Central Asiatic races that became known politically to the Greeks in the sixth century were the Turks. It appears to have been the rise of the Turkish power that drove part of the Avar nation to seek new homes in Europe. It was not, however, until the eleventh century that the Turks began to play a direct part in the weakening of the Eastern Empire. It was from the south and not from the north that they appeared. A horde of them, known from the name of their leader as the Seljuk Turks, had played in the Caliphate of Bagdad a part very similar to that of the German tribes in the Roman Empire. Adopted by the Caliphate as its defenders they soon became its masters. Togrulbeg, their leader, in the middle of the eleventh century became Sultan of Persia, and in 1050 he visited Bagdad, married the Caliph's daughter and assumed the title of Defender of the Faith. Togrul's nephew and successor, Alp Arslan, inflicted what has been described by a recent writer as the death-blow of the Eastern Empire. He had invaded Armenia, and the Emperor Romanus marched with a large army to oppose him. Romanus was defeated and taken prisoner on the fatal field of Manzikert in August 1071. Practically the whole of the Asiatic possessions of the Empire passed into the possession of the Turks, and from that hour dates the ruin and misery of Asia Minor and Armenia. Alp Arslan's son Malik Shah continued the career of conquest, and it was the ill-treatment to which the Christian pilgrims were subjected after Jerusalem had fallen into the power of the Turks that led immediately to the First Crusade.

The Seljuk Turks, however, were not to complete the work of destruction that they had begun. After the death of Malik Shah in 1092 the Seljuk Empire broke up, and it was the want of union between its different parts that gave the Crusaders a temporary success, and gave a respite to the Eastern Empire. The present rulers of Turkey are known as the Osmanli or Ottoman Turks. Like the Seljuks they take their name from one of their chiefs—Osman or Othman. The invasion of the great Mongol Jenghiz Khan in the thirteenth century set many of the Turkish tribes in Central Asia wandering. One of these tribes, under a leader named Ertoghrul, took service with the Sultan of Iconium, who gave them land in Asia Minor near Brusa and Nicaea. In 1288 Ertoghrul was succeeded by Othman, whose name, as has been mentioned, was adopted by his followers. Orkhan, who succeeded Othman in 1326, captured the whole of north-western Asia Minor, and founded the military force known as the Janissaries. This body, which was to play such an important part in Turkish history, was composed of Christian boys who were taken from their parents and trained up as Muhammadan soldiers. It was under Orkhan that the Turks first advanced into Europe. In 1356 they crossed the Bosphorus and attacked Thrace. The fortifications of many of the towns had been destroyed by an earthquake, and the Turks easily succeeded in capturing them. Orkhan's son, Murad I., reduced the whole of Thrace and Macedonia and then turned his arms against Servia and Bulgaria. His great victory at Kossovo in 1389 cost him his life but reduced Servia and Bulgaria to the position of vassal states.

The advance of the Turks now began to excite the alarm of other Christian powers, and a league was formed by Sigismund of Hungary to drive them back. Bayazid I., however, defeated the league, and it seemed certain that Constantinople would soon fall. This disaster, however, was averted for a time by the advent of Timour the Tatar. Bayazid, whose empire now extended from the Danube to the Euphrates, sought to check the conquering Mongol but was defeated and taken prisoner at Angora in 1402. Murad II. besieged Constantinople in 1423, but as he was called away owing to troubles in other parts of his dominion the metropolis was again saved for a time, though only at the cost of agreeing to pay tribute to the Sultan. It was during these thirty years of respite that the brave Hungarian knight John Hunniades, or to give him his Magyar name Hunyadi Janos, made a vigorous effort to roll

back the tide of Turkish conquest. For a time he was successful and Servia was again free, but Murad defeated the famous "White Knight" at Varna in 1444 and finally subdued Bosnia and Servia.

The end came in 1453. After a siege that lasted for fifty-three days and after a desperate resistance the Sultan Muhammad II. captured Constantinople, and the Emperor Constantine Palaeologus was amongst the slain. During his reign of thirty years Muhammad II. added Greece, the Crimea, Wallachia and Herzegovina to the Turkish dominions. He failed, however, to take Moldavia, and Hunyadi Janos successfully defended Belgrade. For a time Scanderbeg held out in Albania, but after his death Albania became Turkish. The Venetian territory was invaded, Otranto in South Italy was captured, and a general invasion of Italy would have been carried out but for the death of the Sultan. Selim the Grim, who succeeded in 1512, made Moldavia tributary, but his chief successes were in the south. He overthrew the Mamelukes and conquered Syria and Egypt. The last of the titular Abbaside Caliphs handed over to him his spiritual authority, and thus the leader of the Ottoman Turks became the Caliph of the Muhammadan world.

Under Selim's son, Suleiman the Magnificent, who reigned from 1520 to 1566, the Turkish power in Europe reached its climax. Having taken Belgrade he attacked Hungary, and in the battle of Mohacz in 1526 he defeated and slew Lewis the Jagellon, the King of Hungary and Bohemia. Transylvania and most of Hungary were annexed and the road lay open for the advance of the Turkish arms into the heart of Europe. Vienna was besieged in 1529, but fortunately for Europe Suleiman was unable to take it and had to retire baffled from its walls. He extended the Turkish dominions by capturing Rhodes from the Knights of St. John and most of the North of Africa, but his failure to capture Malta, to which the Knights of St. John had retired, proved along with the failure before Vienna that the Turks were not invincible. His son, Selim the Sot, conquered Tunis and Cyprus, but the famous victory gained by Don John of Austria at Lepanto in 1571—a battle in which Cervantes, the creator of Don Quixote, took part—destroyed the supremacy of the Turks in the Mediterranean and marks the beginning of the decline of their power.

The decline at first was very gradual. As late as 1669 Crete

was added to the Turkish Empire, and under the Viziers of the Kiuprili family, Turkey again became a menace to the Christian powers of Eastern Europe. Vienna was besieged once more in 1683 and was saved only by the courage and skill of John Sobieski, the King of Poland.

The causes of the decline of the Turkish power were partly internal and partly external. The strength of an autocracy like the Sultanate depends largely on a succession of able men. The Turks at first were fortunate enough to possess such men, but the later Sultans proved themselves incapable or worse, and the intrigues and corruption associated with the harem system helped to intensify the evils of weak government. Further the Janissaries began to assert their power and to play the part taken by the Pretorian Guard in Imperial Rome. Their turbulence and ambition at last proved their ruin, for when they mutinied in 1826 they were massacred by Mahmud II. Again, the heterogeneous character of the empire and its misgovernment could not but lead in time to its break-up. The Turks, whatever their good qualities, have never in the past shown themselves to be able rulers. Adepts in destruction they have ruined large territories that were once fertile and wealthy. They misgoverned Christians and Musalmans alike, but the Christian subjects of the Sultan suffered also under many disabilities in consequence of their faith. That and the faint remnants of their old national feelings made the subject peoples ever ready to look to the Christian powers outside Turkey as possible saviours from the Turkish yoke.

These powers, Austria and Russia, may be regarded as the external causes of the decline of Turkey. After the fall of Hungary, Austria became the bulwark of Christendom against the Turks. Ferdinand of Hapsburg, the brother of Charles V., had married the sister of Louis who fell at Mohacz, and in virtue of this fortunate marriage claimed the thrones of Bohemia and Hungary. Most of Hungary as we have seen had been annexed by Turkey, but as soon as Turkey showed signs of becoming weak, Austria began to reconquer the lost territories. The forward movement began immediately after the unsuccessful siege of Vienna. Austria had been losing ground in Germany and from this time she begins to seek compensation in the east and becomes more of a Slavonic power. The war, which lasted till 1699, and in which Charles of Lorraine and Prince Eugene of Blenheim fame were the most distinguished generals, was

concluded by the treaty of Carlowitz. By that treaty Austria gained most of Hungary, Croatia, Slavonia, and Transylvania, while Venice acquired the Morea, as the Peloponnesus is now called. A second war took place between 1714 and 1718, in which Prince Eugene was again successful, and by the Treaty of Passarowitz all Hungary, Belgrade and part of Servia passed into the hands of Austria. This is the high-water-mark of Austrian success, for a third war undertaken along with Russia in 1737 resulted in failure, and Austria had to give back Belgrade and the other parts of Servia which she had acquired.

Russia began to rise into prominence as a European power just at the time when Turkey began to decline rapidly. For various reasons Russia had a closer connexion with the peoples of the Balkan Peninsula than Austria had. The Russians are themselves Slavs. It was from Constantinople that Russia received Christianity and civilisation, and the Russians, like the Christian subjects of the Sultan, belonged to the Orthodox or Greek Church. The assumption of the title of Tsar, *i.e.*, Caesar, by the Princes of Moscow indicated at an early date their claim to be the successors to the Imperial position of the Byzantine Empire. But more important than all that, Peter the Great saw the need there was for Russia to find its way to the sea, and while in the north he "opened a window into Europe" at the expense of Sweden, he sought to do the same in the south at the expense of Turkey. In 1699 he succeeded in acquiring Azof, but his disastrous campaign in 1711 cost him the loss of it and he died without achieving that object. His niece, the Empress Anne, however, succeeded in regaining Azof in 1739. The Empress Catherine, who was the first to claim the right of protecting the Christian subjects of the Sultan, also secured the right of the free passage of ships through the Dardanelles. In 1784 she annexed the Crimea in spite of the opposition of the French minister Vergennes.

It is from about this time that the Eastern Question begins to come to the front in general European politics. As early as the seventeenth century Louis XIV. had rather scandalised Christendom by encouraging the Turks in their attacks upon Austria, but from this time both France and Great Britain began to indicate that they considered that the growth of Russia at the expense of Turkey threatened to upset the balance of power. Catherine was now planning the dismemberment of Turkey, and

the Emperor Joseph, who was afraid of being left out when there was territory to be acquired, joined her. The war of 1787 to 1792 was not very successful, but by the treaty of Jassy Russia advanced her boundary to the River Dniester and in spite of Pitt's opposition retained Oczakov, near which the important city of Odessa has grown up. During the short-lived friendship between Napoleon and the Tsar Alexander I., Russia made yet another advance. As the result of a successful war she annexed in 1812 the part of Moldavia known as Bessarabia and thus brought her frontier up to the River Pruth and to the mouth of the Danube. After the Crimean War Bessarabia was taken from her, but she regained it by the Treaty of Berlin in 1878, taking it from her allies the Roumanians much against their will. Since 1812 any expansion of Russia at the cost of Turkey has been made in Asia.

During the early part of the nineteenth century it was becoming plain that the misgovernment of the Turks was going to lead to the break-up of their empire. The provinces had become loosely attached to the central government. Egypt was practically independent under Mehemet Ali, and so were Wallachia and Moldavia under their Hospodars or governors. A revolt in Greece in 1821 led ultimately to the intervention of the Powers and by the Treaty of London in 1826 Greece was freed. A war between Turkey and Russia resulted in the Treaty of Adrianople in 1829, by which Greece became an independent kingdom, Servia became autonomous and the Danubian Principalities came under Russian influence. The ambition of the Tsar Nicholas and his claims to a protectorate over all orthodox Christians in Turkey led gradually to war in 1853. To prevent Turkey from being dismembered England, France and Sardinia intervened and fought the Crimean War (1854—56). As the result of that war Russia lost Bessarabia for a time, and was forbidden by the Treaty of Paris to keep ships of war in the Black Sea—a part of the treaty which she tore up in 1870. In 1858 the two Danubian Principalities united and formed the state of Roumania.

At the time of the Crimean War, Turkey had promised to amend her ways and reform, but she soon showed that like the Bourbons she had learned *nothing* and forgotten *nothing*. The old misgovernment continued and popular discontent met with savage repression. At last in 1875 a rebellion broke out in Herzegovina. The movement spread, and in Bulgaria

the Turks revenged themselves by the infamous atrocities with the horrors of which all Europe was soon ringing. In July 1876 Servia and Montenegro declared war but were defeated. European diplomatists intervened and tried to avert war but unsuccessfully, and in April 1877 Russia declared war against Turkey. She was joined by Roumania, Servia, Montenegro and Greece. The Turks at first showed themselves incompetent, but the gallant defence of Plevna by Osman Pacha proved that when well led the Turks were still first-rate soldiers. By the beginning of 1878 the Russian armies were in the neighbourhood of Constantinople and the Turks were forced to sue for peace. A treaty was made at San Stefano by which amongst other provisions a great Bulgaria was created stretching from the Black Sea to the Aegean and cutting Turkey in two. The British Government now interposed, and insisted that this treaty should be submitted to a conference of the Powers For a time it looked as if there might be war between Britain and Russia, but ultimately peaceful counsels prevailed and a conference was held at Berlin at which a settlement of the affairs of Turkey was arranged. The chief provisions in the Treaty of Berlin were these—Russia was to receive Bessarabia, and Kars and Batoum in Asia Minor; the large Bulgaria was to be cut down and divided into two parts, Bulgaria and Eastern Roumelia, of which only Bulgaria was to be autonomous; Roumania, Servia and Montenegro were to become independent states, and they and Greece were to have their boundaries rectified at the expense of Turkey; Bosnia and Herzegovina were to be handed over to the care of Austria. At the same time Great Britain took over Cyprus and guaranteed the Asiatic possessions of Turkey.

The settlement made at Berlin did not last very long without modification. In 1885 Eastern Roumelia declared itself united to Bulgaria and the Powers acquiesced. Servia however at once showed its old jealousy of Bulgaria and declared war, but to the surprise of Europe was completely defeated. For thirty years, however, no other important change took place except that the disturbances in Egypt in 1882 led to the British occupation of that country. Two parts of the Sultan's dominions, Crete and Macedonia, were and still are a constant source of anxiety to diplomatists. Crete is anxious to be united to Greece. The Greeks declared war against Turkey in support of the Cretans' demand in 1897 but were thoroughly beaten, and since then Crete

though nominally attached to Turkey has been under the guardianship of the Great Powers. Macedonia was for long, owing to the opposing nationalities it contains, a hotbed of troubles. Since the promulgation of the Turkish Constitution in 1908 things have improved, but signs are not wanting to show that there are still great potentialities for mischief in the political condition of Macedonia.

The revolution by which Abdul Hamid suddenly became a constitutional monarch in 1908 led to some unexpected results. The proclamation of the constitution was followed almost immediately by a declaration from Bulgaria of its independence, and the formal annexation of Bosnia and Herzegovina by Austria —an act which caused the most intense indignation in Servia. There can be little doubt that these acts were prompted by the fear that a regenerated Turkey might seek to make its nominal sovereignty of these territories a reality. In imitation of his royal brothers of Servia and Roumania, who followed up the declaration of the independence of their states by assuming the title King, Prince Ferdinand has adopted the ancient title of Tsar of Bulgaria. The fact that he has recently paid a friendly visit to the new Sultan seems to indicate that the two countries have got over the feeling of hostility generated by the action of Bulgaria in declaring its independence. The King of Servia has also just visited the Sultan in Constantinople and these royal courtesies augur well for the peace of the Peninsula.

It is too soon yet to attempt to predict the results of the constitutional revolution of 1908. A year ago the reactionaries made a determined attempt to upset the constitution, but it ended disastrously for themselves and especially for the Sultan Abdul Hamid, to whose deposition it immediately led. There are still not a few Cassandra voices that foretell failure, but it is difficult to say how far these gloomy predictions are made with the object of trying to produce their own fulfilment. The Young Turks have made a laudable attempt to weld together a united nation irrespective of creed and race. It remains to be seen whether they will succeed, or whether the conservatism of the older Turks and the particularist tendencies of the different nationalities will prove too strong for them. If they succeed and if what remains of Turkey becomes a vigorous state it is possible that it may become the nucleus round which a federation of the Balkan States may grow. Until something of the kind is achieved the

Balkan States will be in a state of unstable equilibrium. From Russia at present they have perhaps nothing to fear, but Austria and Germany are a standing menace to their independence so long as they remain jealously hostile to one another. A federation of the United Balkan States would be the greatest obstacle to the realisation of the dream of a German Empire extending from the Baltic and the North Sea to the Black Sea and the Aegean, or it may be even to the shores of the Red Sea and the Persian Gulf.

E. MONTEITH MACPHAIL.

EDUCATION AND RELIGION.

THE subject I am asked to address you upon is education and religion. It is a fitting topic with which to bring to a close a series of meetings such as those in which you have been taking part during the past few days. I do not think that any elaborate introduction is necessary to what I have to say. The previous topics and exercises of the Conference are themselves the best introduction.

I propose then to consider first the difference between education and religion, and secondly their interrelation.

Education is both a *science* and an *art*. Religion is neither the one nor the other. To educate is to draw out or develop faculties possessed by man. The science of education consists in the sum total of principles underlying the methods of education. And the art of education is the practical exposition of the principles. The teacher's work is the art of education. That he may do it intelligently and successfully it is necessary for him to be acquainted with the science of education. There are of course born teachers who may be more or less successful as educators, without having studied the principles systematically. By one's own observation of children's ways and modes of thought many correct principles of education may be learned. And by putting them into practice much success in the art of education may be attained. But the systematic study of the *science* and the systematic practice of the *art* are necessary to the highest success.

The faculties of men are varied, but education concerns them all. And those who think education is only teaching so many facts of numbers or geography or history, or only to teach

* A paper read at the Travancore Teachers' Conference, Tiruvalla.

the arts of reading and writing and so on, have fallen far short of the ideal of education. It has to do with the mind and the body (but not in the limited sphere of lesson-books, and reading, writing, arithmetic, etc.). It has to do with the spirit also. The mind must be taught to observe and to think and the body must be trained to be the willing servant of the mind in observing and recording the thoughts. The emotions and desires must be guided and developed, and the body must be taught to be obedient to them.

When we come to think of what religion is and what it is not, we see in what way it differs from education. Some seem to think it consists in the observance of outward ceremonies, the uttering of forms of prayer, or meditations, the presentation of offerings, the prostration of the body in prayer or the practice of asceticism, or the attendance alone or in numbers at sacred places, or some other external act. These however are not religion. To it they bear the same relation as a man's clothes bear to the man himself. Alone they are dead things, just as the clothes are void of life and power. The body they are hung upon may be either a living organism of which they are the harmonious presentation, or it may be a lifeless mass of decaying matter, or a body draped in garments belonging to some other body of quite a different nature. Religion has its outward forms, but religion itself is a living reality having to do primarily with the inner convictions and the solemn realities of our spiritual existence.

Again there are some who think that religion is a science, that it can be studied in the same way as astronomy or physics, and that the correct principles of religion having been decided upon this collection of principles is religion, and that he who holds them has religion and he who does not know them has not attained to religion. But religion is not philosophy. It has its philosophic side. It has its principles, and the principles of various religious systems can be compared together and argued about. But all this is only the husk of religion. It does not satisfy the soul any more than a feast of husks will satisfy the hunger of the body.

There are again others who think that religion consists in living a correct life, in framing the conduct according to a system of ethical principles or maxims. This is a higher conception than the others, but neither is this religion. Conduct is after all

only the expression of convictions if it is natural. But conduct and convictions cannot be identified any more than ethics and religion can.

Religion has its ethics, its philosophy, and its practice, but it cannot be identified with any one of these nor with them all put together. Its ethics, its philosophy, and its practice may each in turn be studied as a science and taught as an art and may be cultivated and accepted and used in everyday life, but religion lies deeper than all. It cannot be taught though you may teach about it, it cannot be learned though you can learn about it. It must be realised by communication of spirit with spirit. Religion is the bond which unites the spirit with God.

This definition of religion may appear to some to be intangible and lacking in explicitness. But it is not possible to give a better one. Nor is it unreasonable to expect that a correct definition will be of this character. When we examine into the *fundamentals* of our existence we ought not to expect to be able to measure them and describe them in the same precise and concrete manner that we can deal with their external manifestations. Is it not the same with life? What is life? You cannot give a definition in exact concrete terms. But you can say what are its manifestations, its properties, its signs of health and signs of disease. You can say how it is to be nourished and developed; and religion is comparable with life and not with any concrete manifestation of existence.

Here then is a fundamental difference between religion and education. Religion has to do with the elemental relation of the human with the Divine Spirit, education has to do with the development of the human spirit according to the faculties and habiliments with which it is endowed by the Divine Spirit.

We now enter naturally upon the second point of our subject—the interrelation of religion and education. The relation of the human to the Divine Spirit is not an abstraction. It is real; and where the human spirit is embodied it necessarily finds mental and corporeal expression, in consciousness of God, in thought about God, in words and acts of adoration of God.

Since the time of the original parents of the human race, religion has found expression in various forms of thought and word and act, accurately or inaccurately representing the individual consciousness of God. But all men are in some way conscious of God. Search where you will in the whole world to-day

or in the pages of history and you will not find a nation of atheists. In some cases the consciousness may be imperfect but in some form it is there. It is a necessary factor of existence and needs development in the same way as life itself needs development; and no system of education is complete which leaves out of sight or treats as unimportant this side of life.

Granted that all men have a consciousness of God, much depends upon the conception of God which is held and upon the vividness and the habitual character of the consciousness. And just as a man's physical and mental faculties need to be developed if he is to do the greatest possible service in the world during his life, so his spiritual consciousness needs to be developed. The process of developing the mental and physical faculties we call education and education is needed to develop the spiritual consciousness too.

Objection is sometimes raised to what is termed religious teaching. But such objection is not reasonably based. To develop the religious faculty or spiritual consciousness is essential if men are to be what they ought to be. The only question to discuss is, what are the best methods of religious education? Let us consider what we expect from a man's religious consciousness and how this expectation is to be attained. I mentioned ethics and forms of worship as two classes of outward manifestation of the religious life. Is it a matter of no consequence what code of ethics a man holds? Is it indifferent what religious forms he joins in? Is he an equally reputable member of the state and equally beneficial to his fellows whatever ethics he practises and whatever ceremonies he takes part in and finds pleasure in?

Whatever may be our opinions as to the ultimate individual benefit of ethics all are now prepared to admit that to speak the truth, to be honest, and to keep one's self pure are necessary for the well-being of society and of the state, and that forms of worship which are obscene and degrading to the individual or the state should be renounced. Morals or ethics can be taught in schools as they can be taught in the home, and more, they ought to be taught in schools, for without good morals a man cannot fulfil his duty to his fellows or to himself. Yet morals are an expression of the spiritual consciousness.

The moral code of a nation or a society is founded upon its conception of God. If God is conceived of as true, and faithful, and holy, and as a lover of truth and honesty and purity, these

will be the ideals to be aimed at and a code of ethics will be developed accordingly and forms of worship will manifest similar characteristics. It is the duty of the state to fix its code of morals, to frame its laws accordingly, to restrain violations of its code, and to punish departures from it. It is equally the duty of the state to teach its morals in its schools and to take care that its subjects are instructed in them so that they may not be punished unawares, and there may be no discrepancy between their standards of right conduct and its own. It is no more impossible to teach morals in the schools under Government order than it is to embody them in the penal code and to enforce them in the courts and procedure of the country. And it is as much the duty of the state to teach the morals it has accepted, as it is to enforce them by its executive officers and to punish departures from them.

Some people object to what they are pleased to call " Religious instruction " in schools. But the objection is based upon the misleading character of the term and upon ignorance of the nature of the instruction imparted. If the instruction in question were aimed at the destruction of religious practices and the inculcation of others in their place, or if it were polemic in form and designed to substitute for them other ideals which had not state sanction, it might be called religious instruction and might be reasonably objected to by the state. But if the aim is to teach morals and to develop the character of the pupils consistently with the moral standard accepted by the state the instruction should be encouraged by the state. I will go farther and say, such instruction should be made compulsory by the state.

It is acknowledged that a teacher should take care to develop such virtues as truthfulness, kindness, obedience, honesty, purity, both in words and deeds in his pupils, and he should punish delinquency in these. Is there any better way of teaching these than by biography and history? by giving examples to be imitated and instances of punishment falling upon departures from these standards? I know that the mere teaching of these things as subjects of instruction will not be very productive of good. I know that it is of the first importance that the teacher must manifest all these good qualities in his dealings, that the pupils may see them in practice and admire and learn to imitate them. But to contend that this is enough without the definite teaching of moral duties would be equal in reasonableness to contending that it is

enough for a teacher to be a good writer or a good reader as an example to his pupils and it is not necessary for him to teach them how to imitate and to become good writers and good readers themselves.

The inculcation of these duties develops the religious consciousness, clears and strengthens the conception of God, and through that conception thus cleared and strengthened will come the habit of exemplifying them. Unless the religious consciousness is correctly developed, the moral character or habit must be defective, and if the moral character is defective, the education imparted is proved to be defective. Without a sound morality the education imparted must be misapplied, and utilised for the attainment of selfish and corrupt ends.

Education must embrace the sphere of morals and morals must proceed from religion. Morality is essential to education and religion is essential to morality, as I heard it put a good many years ago by a much respected Brahman Judge when presiding at a prize distribution at the C. M. S. High School at Trichur. They are no new truths to those who have been trained for their profession as teachers, that sound morals must be instilled into the pupils if the education is to be profitable to the individual and to the state, and that the teacher must be an example to his pupils in his moral life. But I would add, as a thought germane to the subject of my address, this word of exhortation to each teacher. Do not be afraid of the effect of developing a sound system of morals in your pupils. The effect will be to clear and develop their conception of God. But do not fear. Welcome this effect; and thank God for it. Trust Him and follow without apprehension whither He Himself may lead.

J. J. B. PALMER.

NOTES OF THE MONTH.

THE debate in the Madras Legislative Council on the question of the raising of the fees in Secondary Schools was interesting in many ways, and not least in eliciting from the Hon'ble Mr. Hammick an important statement regarding the new policy of the Government in connection with the development of secondary education. Mr. Hammick is reported in the press to have used the following words:—

"In 1901, the Simla Educational Conference recommended the "advisability of laying down stringent rules for the recognition of

"secondary schools, and as a consequence of those recommendations "the Government of India in 1906 suggested among other things that "there should be a model Government High School in each district. "I need not, Sir, now take up the time of the Council by explaining "how it was that in the decade between 1880 and 1890 Government "surrendered their control and management of so many schools through-"out the Presidency. It is, I think, generally admitted now that the "policy followed then was a mistake. However that may be, the "Government have now determined as a beginning to take under their "own management 19 schools in various districts in the Presidency. "But to do so without an altogether undue burden on the taxpayer it "is absolutely necessary to raise to some extent the fees charged in "these schools."

THE new policy here indicated was, if we mistake not, in a previous session of the Legislative Council foreshadowed by H. E. the Governor, but it is now enunciated in more detail, and it is urged as an argument for an increase in the fees.

This policy we venture to assert is wholly retrograde, and is in opposition to the whole spirit though not necessarily to the letter of educational legislation by the Government of India during the last quarter of a century. Whatever may be said of local Governments, there can be no doubt that until now the policy of the Government of India has been consistently based on the recommendations of the Education Commission of 1883. They adopted these recommendations after the fullest deliberation, and they have insisted on their observance in various ways. Among the recommendations thus approved by the Government of India are the following:—

"That, in ordinary circumstances, the further extension of secondary education in any district be left to the operation of the grant-in-aid system, as soon as that district is provided with an efficient high school, Government or other, along with its necessary feeders."

"That in order to evoke and stimulate local co-operation in the transfer to private management of Government institutions for collegiate or secondary education, aid at specially liberal rates be offered for a term of years, wherever necessary, to any local body willing to undertake the management of any such institution under adequate guarantees of permanence and efficiency."

"That all Directors of Public Instruction aim at the gradual transfer to local native management of Government schools of secondary education (including schools attached to first or second grade colleges) in every case in which the transfer can be effected without lowering

the standard, or diminishing the supply of education, and without endangering the permanence of the institutions transferred."

It is true that fifteen years later the Government of India in consequence of the arguments of the Directors of Public Instruction in Bombay and Bengal modified to a limited extent the position laid down in these resolutions. In their Resolution dated 4th November, 1899 they say: "The Government of India, while maintaining the position that there should be no extension of the system (*i.e.*, of the management of schools by Government) will not insist on the withdrawal from management where that is considered inexpedient. It seems specially expedient in most cases to have one such Government school in each district as a model."

The concession in the last sentence of the above Resolution appears to have been drawn forth by the condition of the schools in Bombay and Bengal—a condition of things not to be found in Madras; and even in these provinces there was to be "no extension of the system." What the more recent Resolution of 1906 alluded to by Mr. Hammick is we do not know, but if it orders the creation of a Government school in each district irrespective of the existence of other secondary schools, then we can only say that the Government of India is going back upon its own policy, and is taking a step that is, as we have said, wholly retrograde. Nor do we believe that this new policy is due to the condition of education in the Madras Presidency. Mr. Hammick declares that in his opinion it is generally admitted that the policy of handing over so many schools to private management was a mistake. Admitted by whom? We have yet to learn that this policy is regarded as an error by the great body of competent educationists. On the contrary we believe the best opinion in the country regards the old policy as amply justified by the results in the Southern Presidency. We do not believe that this new policy would ever have been heard of but for the state of matters elsewhere, and Madras is made to bear a burden which should never have been imposed.

Apart, however, from the question of change of policy, we cannot regard the Government model school as an effective agency for the cure of inefficiency. In the first place it is in itself a most expensive type of school, it is bound in the nature of things to be a purely secular school, which is frankly admitted to-day to be an evil, it will draw from aided schools their most fully qualified teachers, and lastly it will be so expensively managed that no aided schools can possibly make it their model. We fail to understand, *e.g.*, how a

needlessly costly school at Anantapur will become a model for a school at Gooty. If it has any consequences at all it can only draw scholars away from a school which already needs every available pupil. The model school is in short a most expensive agency for weakening every school in its neighbourhood. What then is the remedy for inefficiency? The remedy lies in the hands of the Department and the Government—a strict inspecting agency combined with a liberal grant-in-aid. Under the stricter methods of inspection recently introduced schools are even now improving steadily every year, and if grants were given with sufficient liberality a new condition of things would soon prevail. Along this line is the true path of progress, and we hope that the Government will yet reconsider its policy.

It is easy to understand the attitude of the Indian members of the Legislative Council in the matter of the raising of the fees in secondary schools. They fear lest an increase in the fees should bear hardly on the parents, and should very materially lessen the volume of more advanced education in the country. There is some ground for this fear. But there was far too little recognition in the debate of the absolute necessity for a larger income if the schools are to give the kind of education that the new condition of things demands. *More money must be found.* The cost of the schools will inevitably increase. The multiplication of the subjects to be taught, the necessity for practical and experimental teaching, the limited number of pupils in a division, the raising of the salaries of teachers (the need for which is admitted on all hands), these and other causes imply greatly increased expenditure. Where is the necessary money to be found? At present the nett cost of a school is theoretically divided between the management and the Government. If the cost should be greatly increased, the share which would have to be borne by the management might prove too great a burden, with the result that schools would be closed. A district would thus be left unprovided for, or a Government school would be established—the most expensive of all schools. In our opinion the increased cost should be met from all the three sources of revenue, the fees, the contribution from the management, and the grant-in-aid. But while we approve of the raising of the fees manifestly they should not be imposed without sufficient warning. On no account should they be levied in the middle of an academic year. Possibly also the rise might be gradual, though this we consider of less importance.

A more important consideration is the necessity for a higher rate of fee in the new model Government schools than that levied in aided

schools. If the Government urges the need of increased fees because of the increased expenditure from public funds, the argument applies with double force to the Government schools, where the capital outlay as well as the whole of the nett current expenditure has to be met from the public exchequer.

We desire to emphasise strongly the remark of the Director of Public Instruction that the real way to meet the poor but intelligent pupils is by means of scholarships. Let the Government establish a fairly liberal scholarship system, sufficient to meet the case of the clever but poor boys, and the fees may be raised without inflicting serious hardship. We are aware that it has been alleged by some whose judgment necessarily carries weight that even a generous system of scholarships will not meet the whole difficulty. They contend that the raising of the fees will greatly retard higher education among the non-Brahman section of the population. Should this prove to be the case, should it be clear after experiment that the disproportion between the Brahman and non-Brahman population in the matter of education, already too great, has been intensified, then clearly some other solution of the problem must be sought. Either the standard rate will require to be reduced or some method devised of stimulating a desire for higher education among classes of the population which at present are ranked as 'backward.'

We have said that the additional expense of a school should be met from all the three sources of income. In saying this, however, we contend that in calculating the amount of grant payable to the managers, the utmost liberality should be shown. While the principle of sharing the nett cost equally is in general a fair basis on which to proceed, too frequently, from the method of calculation adopted, the actual burden on the management is much more than half. On the other hand, there are, as we know, cases where the larger share has been borne by the Government; but when the object aimed at is kept in view, *viz.*, the education of the people, and when the enormous saving to public funds by the grant-in-aid system is borne in mind, we see no reason why it should not always be so. Anyhow, the allotment of funds in the Budget for the requirements of Aided Education should be generous enough to meet fully halfway the outlay by managers on permanent plant as well as current expenses. We plead for cordial and sympathetic co-operation on both sides.

THE *Examiner* of the 9th April devotes a couple of pages to the remarks made in this *Magazine* last January on the subject of Galileo. The burden of it all is chiefly this, that it was ungenerous to make capital out of the *Examiner's* frank concession, and that in any case

Protestant divines have been as intolerant (*e.g.*, in the case of Kepler) as the Catholics who persecuted Galileo. We have not space to deal with the subject at length, but we have one word to say in reply to both points. Our concern is not with Galileo and the wrongs of the past, but with the unchanging attitude of the Roman Church. If the *Examiner* will admit, with the same frankness, that the Papal Court is quite likely to be the victim of ignorance and personal irritation, and therefore to pronounce hastily against the conclusions of science, at the present day, we are content. It is because we are confronted in the Roman Church with an ecclesiastical body that claims to be governed by infallible wisdom, and to dictate not only the order of conduct but the conclusions of science, that we are compelled to make the most of the *Examiner's* admission that in the case of Galileo that Church was wrong, and that personal temper coloured the result. The *Examiner's Tu quoque* does not touch us. No Protestant Church makes the extravagant claims characteristic of Rome. It is unhappily true that many of our theologians and ministers have been wrong, even blameably wrong, in the past; but that does not conflict with any claim made on behalf of Protestant Churches to-day. Not as vindictive partisans, but as those who desire that truth may prevail, we have felt bound to emphasise the objections which naturally arise to the unwarrantable pretension to infallibility made by the Roman Church. It is that dogma, more than any other one point, that stands in the way of the progress and the unity of Christendom.

LITERARY NOTICES AND NOTES.

The Historical Character of the Gospel. Edited by the Rev. C. F. Andrews, M. A. London, Madras, and Colombo; The Christian Literature Society; 1910. Price As. 6.

WE are grateful to the C. L. S. for the publication of this little pamphlet. Edited by Mr. Andrews, who has written a preface to it, it is really the work of a member of the Brotherhood of the Imitation who remains anonymous. While making no claim to originality or unusual erudition, it is a valuable piece of work, gathering into convenient compass the most salient elements in an important branch of Christian apologetics. The sum of it is well known to scholars and theologians, but not readily accessible to the rank and file. Every teacher and every student of the Christian Scriptures who can read English, may now learn for himself what can be said in defence of the historic truth of the Christian Gospel.

There is a widespread belief in India that the religion of Krishna and the religion of Christ have a great deal in common, and that a man may therefore very well put his faith in Krishna, and need not seek the help of Christ. Waiving all other comparisons, the Christian may answer to this—'The story of Krishna is mere legend and myth, that of Christ is history; we have no reason to believe that a Krishna, such as his religion describes, ever trod this earth; we *know*, as certainly as we know any fact in history, that Jesus lived and died as the Gospels relate.' To this the Hindu naturally retorts—'How are you to know this? Your Christian histories are no more to be trusted than our Hindu histories.' This last point is highly disputable; but the Christian can again afford to waive the comparison. His case does not depend on *Christian* histories. From the pages of non-Christian writers it can be proved, to the satisfaction of any candid inquirer, that one called the Christ was crucified in Judea under Pontius Pilate; that his followers, the Christians, who worshipped him as God, spread through the Roman Empire and multiplied in Rome itself within half a century of the death of Christ; and that their habits, customs, and teaching agreed very closely with what we are told about the early Christians in the pages of the New Testament. Nothing like this can be done for the religion of Krishna.

The material for this proof from non-Christian writers that the Christian Gospel is true to history has been well put together by the author. He gives us (1) a transcript, with a few brief but useful comments, of those passages of Tacitus, Pliny, Lucian and Josephus, which tell the facts; and (2) a simple narrative of the life and death of Jesus and of the growth and character of the early Church, woven out of these passages alone, and in no point going beyond what they prove. We venture to say that most readers, Christians or not, will be surprised to find how much of the New Testament Gospel is included in these few and after all casual references taken from authors who were personally indifferent, if not hostile, to the religion of Jesus. For the full force of the case thus made out, we must refer our readers to the pamphlet itself. It can be fairly supported by other passages, and by the writings of the New Testament, which are themselves documents of first-rate historic value. But the writer wisely omits all quotations from Christian sources, and all passages (*e.g.*, in Josephus) of doubtful authenticity. No word is here included which is not ratified by the best Greek and Latin scholarship as the undoubted work of the authors cited. We heartily commend the little book to every thoughtful Hindu or Muhammadan who is pondering the claims of Jesus to loyalty and faith; he will find here strong reasons for belief in Jesus as Saviour and Lord. We commend it also

to every Christian who desires to be able to "give a reason for the faith that is in him." Incidentally, we may notice that the evidence here put together knocks the bottom out of the ridiculous notion of the Theosophists that Jesus lived and died a century or more before the date alleged and accepted by the Church and by profane historians alike.

Macaulay's Essays on William Pitt (Earl of Chatham). Edited with introduction and notes by C. J. Battersby, M.A., and Wm. Keith Leask, M.A. London; Blackie and Son, Ltd.; 1907.

THIS is a cheap and convenient edition of the two Essays on Pitt, with useful notes. So far as we have tested them they are neither unreliable nor unnecessary. The introduction is a discriminating appreciation of Macaulay and his work, which should be helpful alike to the student and the general reader.

Sesame and Lilies. By John Ruskin. London; Macmillan and Co., Ltd.; 1909. Price 1*s*.

THIS truly great work of Ruskin's is now added to the growing library of *English Literature for Secondary Schools* published by Macmillans, in limp green covers. The apparatus is slight but good, the text excellently printed. The book should find thousands of readers in India.

The Making of English. By Henry Bradley, M.A., Ph. D. London; Macmillan and Co., Ltd.; 1908. Price Re. 1.

WE are very glad to see this cheap reprint of Mr. Bradley's well-known work, which differs only in size of page and binding from the older edition. It is one of the clearest and freshest works on English and deserves a wide circulation. But among the multitude of books required, many more necessary than this, it has hardly come within the reach of the ordinary student. At one rupee, it is accessible to all. We commend it to every student of English.

LITERARY NOTES.

THE country does well to do honour to its great cartoonists. Sir John Tenniel now completes his ninetieth year, and few living men have done so much to amuse and instruct the more thoughtful and cultured English public as this great contributor to *Punch*. He was

one of the great *Punch* cartoonists during almost the whole of the Victorian period, and many of his most characteristic efforts deal with Gladstone, Disraeli and Bright. Probably the cartoon which appealed most to the imagination was "Dropping the Pilot," the original of which, if we are not mistaken, is now in the possession of the German Emperor, to whom it was presented by Lord Rosebery. He was, however, much more than a contributor to comic journals. He was the illustrator of many books, in particular Lewis Caroll's two books, *Alice in Wonderland* and *Through the Looking-glass.*

THE *Times Literary Supplement* contains a long review of Mr. S. B. Banerjea's *Tales of Bengal.* The review is favourable though not free from criticism. We quote the following:—"Mr. Banerjea's modest collection of stories is unusually welcome, because he has broken away from convention. He has written, we are told, for his own countrymen, but he has written in English and he has gone to the country-side for his material. The stories are no doubt somewhat crude, and the handling, at times, is more than a little artless, but they have the stamp of entire sincerity. Everyone who knows anything of rural India will recognize that they are a direct transcript from life, set down simply and without affectation, or an undue straining after Western models."

A NEW life has just been written of Elizabeth Fry, the great Quaker prison-reformer and philanthropist. The present life is written by Mrs. Georgina King Lewis. There are already three or four biographies of Elizabeth Fry, but no life has been written of her for about fifty years, and it is well that her noble efforts should again be recalled.

A NEW book by the Baroness Orczy is something of an event. *Petticoat Government* is the title of her new novel, and it gives us a romance of the French Court in the year 1745.

A NOVEL with an Indian flavour is *For Honour or Death*, by Dick Donovan, published by Ward Lock and Co. The hero finds himself in the Indian Mutiny, and many of the scenes are described with considerable minuteness.

A BOOK of great importance has just been issued by the Oxford University Press—*The New Testament in the Revised Version of 1881 with Fuller References.* These references are the work of the late Dr. Scrivener and Professor Moulton. They were prepared by them, but

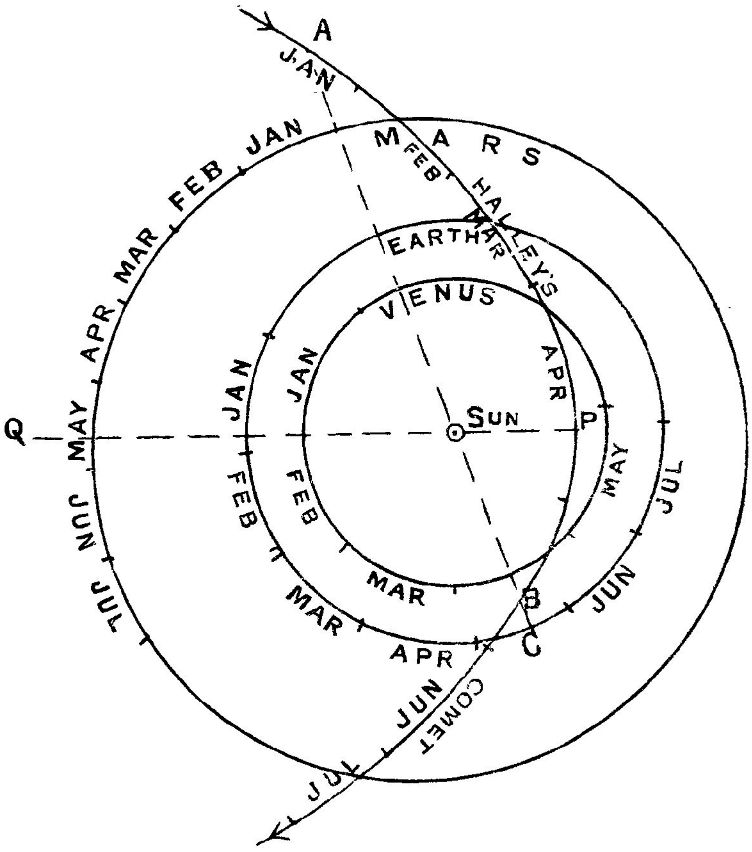
were not quite finished and were never published. They have now been finished by Dr. Greenup and Dr. J. H. Moulton. These references, it is stated, are so valuable that they form the best commentary on the English New Testament that has been published.

SIX volumes of the Memorial Edition of George Meredith have now been published. Altogether twenty volumes are expected. Probably it is well to have a real library edition of Meredith's complete works for reference, but Meredith will be read rather in the small convenient volumes in which most of his works will soon be published if they have not already appeared.

"E. W." in the *Athenaeum* writes an interesting review of the present condition of English poetry. His conclusion is that every writer of English verse at the present time is wanting in the energy of imagination, and yet the present time is one of "the most exciting and hopeful eras in the history of the world." The writers of real merit to-day are the prose writers, with Thomas Hardy at their head. Still, "at the present moment the inventive powers of the English race do not seem to be exhausted. We have recently begun to produce plays marked by the same qualities as the finest of our novels. It is indeed probable that our position will be reduced by the conversion of our best novelists into brilliant playwrights; for the theatre promises to become again a great moulding force in literature. Perhaps some poet will also feel its vivifying influence. Only by means of the drama can poetry resume its close connection with our national life and thence recover its ancient power over the mind of the people."

SCIENCE NOTES.

HALLEY'S COMET has now reached the part of its orbit where it is visible to the naked eye. Its return was first observed on 11th September of last year, when Dr. Wolf of Heidelberg detected its presence on a photograph he had taken of the part of the heavens where it was expected to appear. A few days later (16th September) it was seen by Professor Burnham with the forty-inch telescope of the Yerkes Observatory, Chicago. Since then it has become gradually more distinct as it approached the earth, and for some weeks it has been visible with small telescopes. The observations of its position which have been made since its reappearance confirm in a most remarkable way the computations of its path made by Messrs. Cowell



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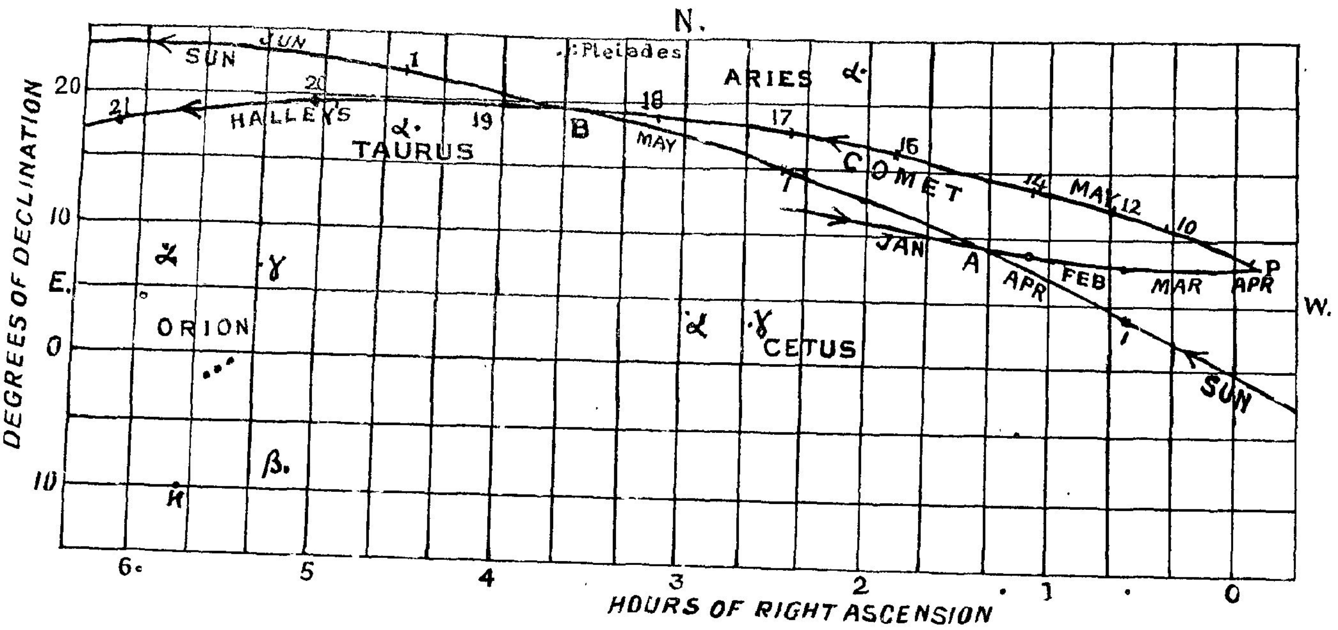
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HOURS OF RIGHT ASCENSION

and Crommelin of Greenwich Observatory. From the ephemeris of the comet given by them the two diagrams of its path which accompany these notes have been drawn.

THE first diagram shows the part of the comet's orbit which crosses the orbits of the earth and of Mars and Venus. Its path appears in the diagram to be parabolic, but it is really an immense ellipse. The line PQ indicates the direction of the major axis. P is its perihelion position, when it is fifty-six million miles from the sun. Messrs. Cowell and Crommelin predicted that it would reach that point on 19th April. At the other end of the ellipse, when it is in its aphelion position, it is three thousand four hundred and twenty-six million miles from the sun. It takes more than three-quarters of a century to describe this orbit, about half of the time being spent in the solitudes of the solar system beyond the orbit of Neptune. In accordance with Kepler's Second Law, its speed is accelerated as it approaches the sun. The diagram shows that it crosses the earth's orbit in about two months and a half.

IN the first diagram the points A and B are the nodes, that is, the points where the comet crosses the ecliptic, or plane of the earth's orbit. It passed the point A on 18th January and will pass the point B on 18th May. These dates and the other dates given by Messrs. Cowell and Crommelin refer, it should be noted, to Greenwich mean time, which is reckoned from noon to noon. As the earth will be at C when the comet is at B, the transit of the comet between the earth and the sun will then be observed. The transit will occupy 60 minutes and the time when the first contact will take place is May 18d. 14h. 22m. (G. M. T.), that is, at Madras about 8 o'clock on the morning of 19th May. The transit will thus be visible in Asia and Australia and not in Europe and America. Preparations are accordingly being made at Kodaikanal, Melbourne and the other observatories of the East to make the most of this opportunity.

IT will also be observed from the first diagram that about the beginning of May the comet will approach very near to Venus. As Venus is nearly as large as the earth, it has been pointed out that this should give us a good idea of the size of the comet as compared with the earth. In the second diagram, which shows the apparent path of the comet in the sky with reference to the sun and some of the more conspicuous stars, the points P, A, and B indicate the same positions of the comet as in the other diagram. The path, of course, looks very different from what it does in the first diagram, as it shows the effect

of the earth's motion on the apparent position of the comet. When the comet is to the west of the sun, as it is during April and May until the point B is reached, it rises before the sun. When it has passed B it is to the east of the sun, and will therefore only be visible after sunset.

A TABLE has been published which gives the time between the rising or setting of the comet and the rising or setting of the sun. This is not quite accurate for the latitude of Madras, but near enough for ordinary purposes, and so we give it for reference:

Comet rises earlier than the sun.			Comet sets later than the sun.		
April 24	1 H.	55 M.	May 20	1 H.	0 M.
May 6	2	10	21	2	0
10	2	20	22	2	45
12	2	10	23	3	15
14	2	0	24	3	20
15	1	50	25	3	40
16	1	30	26	3	50
17	1	5	27	4	0

THE comet will appear furthest to the west of the sun on 8th May. Its apparent distance from the sun will then become less until its transit takes place. After that, it will be seen in the evening sky at a rapidly increasing distance from the sun, passing in a few days from Taurus to Hydra and Sextans. About the beginning of June it will again appear to approach the sun and then disappear from view, owing to its nearness to the sun and its increasing distance from the earth.

THE transit of the comet will be of great interest. The head of a comet becomes smaller as it approaches the sun, but in this case the comet will be so much nearer the earth than the sun that it will appear larger than the sun. There will thus not be a transit like the transit of Venus, when a black dot is seen crossing the sun's disc, and it is hardly likely that the density of the comet will be such as to cause an appreciable diminution in the brightness of the sun. There may, however, be a dense nucleus or other opaque object in the head which will be seen with a large telescope. It is more probable, however, that something will be learned regarding the composition of the comet by means of the spectroscope. The head is believed to consist of a swarm of meteors enveloped in a cloud of glowing gas, and, although this gas is extremely rarefied, it may be

observed to absorb certain of the constituents of sunlight and thus give a clue to its composition. The meteors are probably at a considerable distance apart, for when the comet appeared in 1835 it was observed to transit two stars and in both cases the brightness of the stars was not affected.

THE tail of the comet may perhaps reach as far as the earth when the transit takes place. The tail of a comet always appears directed away from the sun, as if repelled by it. Why this should be is not definitely known. Bredichin's theory is that the tail is composed of matter repelled by both the comet and the sun, and that it is curved because the particles repelled still retain their original orbital motion. This theory was developed by Fitzgerald, who pointed out that the repulsion is probably an illustration of Clerk Maxwell's discovery, since confirmed by Lebedew, that light exerts a pressure on a surface on which it is incident. He argued that while gravitational attraction is proportional to the mass and therefore the cube of the linear dimensions the pressure of light is proportional to the surface and therefore the square of the linear dimensions. Thus in the case of a very small body the latter may have the greater effect. The meteors in the head of the comet may accordingly be comparatively large stones while those in the tail are very small, none of them probably more than half an inch in diameter. Another theory is that the effect is electrical, and certainly the modern view of the nature of electricity would lead one to suppose that the tail consists largely of electrified, and widely separated molecules of gas.

IT has been suggested by Professor H. H. Turner, Halley's successor at Oxford, that an attempt should be made to collect some of the comet's tail by bottling large quantities of the earth's atmosphere when the transit takes place. It is extremely doubtful whether any of the tail would be caught, as the bottling would have to be done on a very large scale. Dr. F. J. Allen proposes that a large chamber, carefully prepared and situated in a position where the air is usually very free from contamination, should be used, large quantities of the atmosphere being drawn through it and filtered. The filtering would have to be carried on before, during and after the transit, in order that differential tests might be applied to determine the extra-terrestrial origin of the collected dust. As the dust may take days, or weeks, to diffuse sufficiently through the earth's atmosphere to reach the surface, the experiment would have to be continued for some time after 19th May in order to afford opportunity to detect any differences there may be in the collected matter.

In an article by M. G. Renaudot it is stated that the periodicity of Halley's Comet was known and recognised by the ancient Hebrews. He bases this claim on a passage in the Talmud, where one of two travellers explains that he has laid in a stock of flour, rather than bread, because "there is a very bright star which appears every seventy years and which deceives navigators. Thinking that she may surprise us during this voyage, and so prolong our journey, I have provided the flour." M. Renaudot explains that the number seventy is in accordance with the habit of giving round numbers, and states that the two travellers were personages of some importance whose existence is well attested historically. It is also stated that in Chinese and Japanese records there are references to early appearances of Halley's Comet.

The value of Halley's discovery consists not merely in his identification of the comet of 1682 with the comets which had appeared at intervals of about seventy-six years since 1485. He gave the explanation of the variations in its period. He was an intimate friend of Newton, and had discussed with him the effect of gravitational attraction on the motions of the planets and the comets. Remembering then the variation in the periods of Jupiter and Saturn which they had found to be due to their mutual attraction, Halley observed that not only did the comet pass much nearer to these huge planets than they do to each other, but also that in the distant regions of the solar system to which it travels, a small change of its velocity would have a considerable effect on its period. If it passes close to a planet between aphelion and perihelion its return is hastened. So confident was Halley as to this, that he predicted that the comet would return in 1759. It passed its perihelion only a month earlier than was expected, a very small difference when one remembers that the masses of the planets were imperfectly known and that Uranus and Neptune had not then been discovered.

It is now known that the total effect of the planets on the comet's period is a variation of five years, from seventy-four to seventy-nine years. The story of the comet can accordingly be now traced back with great certainty. The most famous of its appearances are those of the years 66, 1066, and 1456. The first is referred to by Josephus, who speaks of a great curved comet being seen for several months not long before the fall of Jerusalem. The second was regarded as a presage of the conquest of England by the Normans. The Bayeux Tapestry shows in one compartment a group of Normans gazing at the comet and in the next a messenger announcing to Harold the advent of the

comet and of the Normans whose ships are shown below. The third was shortly after Constantinople had been captured by the Turks and was supposed to indicate that the Turks would not be able to advance further west.

ON the present occasion the comet comes unusually near the earth at the time of its transit. The distance from B to C in the first diagram is 14,300,000 miles. This is, as Professor Pickering remarks, "an unusually small distance in the planetary world, and nearer to us than any heavenly body ever comes excepting the little asteroid Eros, which on rare occasions approaches within 13,500,000 miles." A collision between the earth and the comet cannot possibly occur, and even if it did the consequences would not be serious. Professor Pickering calculates that the chance of a collision with any visible comet this year is about 1 in 2,000,000, and points out that, as biologists tell us that the earth has been inhabited by living organisms, animal or vegetable, for 100,000,000 years, it follows that during that interval the earth must have collided with about fifty visible comets without suffering any apparent injury.

RECENT PERIODICAL LITERATURE.

THE CONTEMPORARY REVIEW.

THE March number opens with a political article entitled *The Elections—and After*, by Mr. E. T. Cook. As the article was written before the King's Speech was read, its interest has to a considerable extent evaporated; but there are one or two points in it worthy of attention. The situation created by the election is full of paradox, Mr. Cook says, as well as of piquancy. The question is not simply whether the Opposition is or is not gaining upon the Government, but who belong, and for what purposes, to the Opposition and to the Government respectively. Very different conclusions have been drawn by different speakers and writers from the same election results. Mr. Cook proceeds to consider the figures (1) in the light of a plebiscite, (2) in relation to previous elections, (3) in regard to the political forces represented by the component parts of the resultant majority. Regarded in the light of a plebiscite the figures show 'that the Coalition majority, if it becomes operative in the House of Commons, will have behind it a body of opinion in the electorate far more numerous than that upon which the Unionist party governed the country without let or hindrance from 1895 to 1905.' Taken in relation to previous elections they show the inconstancy of the popular vote and the fact

that 'the average resultant of political forces' in the United Kingdom 'is Left Centre;' and taken in relation to the composition of the majority they show that two alternatives only are possible—the maintenance of the Asquith Government in office or an almost immediate dissolution.

Such being the position in which Mr. Asquith has been placed, what is he to do with it? The supreme issue, says Mr. Cook, and so far as legislation other than financial is concerned, is the question of the House of Lords. To this Ministers are pledged to give their immediate attention. Mr. Cook deals with the question of guarantees about which so much was said, and gives it as his opinion that the words used by Mr. Asquith when he pledged himself, as a condition of remaining in office, to obtain guarantees, clearly show that he meant guarantees in the shape of legislation. On the question of veto and reform Mr. Cook holds that while the Government is pledged to the abolition of the absolute veto, it is not pledged to this as an alternative to reform, and that all the circumstances of the case demand the adoption by the Liberal party of a definite policy with regard to a reformed Second Chamber.

AN article that is sure to be read with interest by Indian readers is that on *The Future of the Ottoman Empire* by Mr. Ferdinand L. Leipnik, editor of the *Pester Lloyd.* It would be useless, says Mr. Leipnik, to regard the problem of the future development of the Ottoman Empire from a European point of view. In the case of such revolutions as have taken place in the history of Europe, the revolutionists have been bent either on transferring political power from its feudal holders to the representatives of the rising classes, or on vesting the economic powers held by the few in the supreme power of the organised state; and in all cases there has been a nation or at least a consolidated sociological body behind them. In Turkey the task was to wrest both political and economic power from the despot; but there was neither a nation, nor a politically organised class, nor an economic social body to take possession of the fruits of victory, and, what is perhaps the most important thing to consider, there remained intact after the victory was won the apparently indestructible source of the despot's power--that great psychological phenomenon, the Shéri. The Turkish Empire, Mr. Leipnik says, is peopled by nationalities and tribes, but there is in it no compactly organised body prompted by common principles or common interests that might be called a nation. Even federation under a central government would be difficult, for the various races are so intermingled in the various parts of the Empire that there is practically no vilayet in which one of the nationalities

would form a sufficiently strong majority to allow of a geographical subdivision for the purpose of federation. The Christians of Macedonia are not distinguished by ethnical peculiarities, but are divided by religious creed. Many of the Servians, Bulgarians, Greeks, or Vlachs do not, from a strictly ethnical point of view, belong to the race to which they adhere. The Eastern tribes, again, object to equal rights, because they want to preserve their ancient privileges. Their powerful weapon is the Shéri, which is still influential with the Muhammadans outside the large cities and with the tribes in Asiatic Turkey; and to set the power of the military hegemony against this quasi-religious force would be tantamount to risking the existence of the present state of things. The Shéri, Mr. Leipnik says, expressly states that Governments are to be obeyed only so long as they are based upon legitimate law, and its authors had even dimly conceived the principle of representation. But he thinks the only way of converting the low-class Muhammadans and the Eastern tribes to the idea of the constitutional state is to convince them of the blessings to be derived from modern administration.

In regard to the term 'modern administration' Mr. Leipnik remarks that it will not do look at Turkish administration or Eastern administration generally from the European point of view. The Young Turks are aiming at a level of completeness which has not yet been reached by many Western States; but in Mr. Leipnik's opinion they are thinking more of an ideal future than of the time in which they are living. Reform on exclusively Western lines, he says, would involve a radical change of Eastern psychology, and the Turkish national character is not likely to make such a change between one day and the next. The work must therefore begin at the very foundation of Turkish life, so that the lowest strata may realise the change for the better and become reconciled to the new order of things, the importance of which they are at present unable to conceive. Administrative corruption lies at the root of all things Turkish, and this must be checked before any other measures of reform can be effectively started. For this the first requirement is the regulation of the pay of the officials, and the appointment of honest men who will do their work for regular pay and for nothing else. Mr. Leipnik does not seem to think that Turkey can supply these at present, and he does not think that the appointment of Continentals would succeed. These, he says, would as a rule come with Western prejudices, or at least Western political notions, and they would try to realise their ideas in a place where an entirely different appreciation of things prevails. England, he says, is the only nation that could send to

Turkey the men she requires. But though the Turks appreciate the work that is being done by the British in India and Egypt, they are, for political reasons, reluctant to offer posts to Englishmen. The Turks, Mr. Leipnik thinks, misunderstand the reserve that the British Foreign Office has shown; but he hopes that in their struggles they will not fail to receive from England the sympathy and the help which struggling nations have come to expect from her. They have many obstacles to overcome, he says, and they need the help of a nation that is willing to lend them aid without making any attempt at political exploitation.

From what we have said it will be obvious that Mr. Leipnik's article is one which may be read with interest and profit by the leaders of thought in this country. The circumstances of the two countries are not in all respects identical; but the objects and desires of the Young Turks are fundamentally the same as those of Young India, and their realisation demands the same efforts from within and the same reliance on external aid as are admitted by the most far-sighted of Indian politicians to be necessary for the realisation of their objects and desires.

ANOTHER article that will probably interest a large number of Indian readers is that entitled *Faith, Fact, and Experience* by the Rev. Dr. J. G. James. By experience Dr. James means the whole content of consciousness. Experience, he says, includes not only one's practical interests of life as these exist for the Pragmatist, and are subject to his test of reality, but also one's faith and hope and all one's religious instincts, emotions, and intuitions. And nothing is known to one that does not come within the scope of one's experience. This does not mean, however, that one must believe that there is nothing outside one's experience. Experience, Dr. James contends, gives to one the firm conviction that there exists what transcends consciousness. To come into relation with the greatest reality of all, that which we know indeed to be the transforming element in our lives, that power beyond us that makes for righteousness, there is brought into requisition that distinctively religious function of our consciousness called faith. From the exercise of faith, Dr. James says, the whole life receives its form and direction, and it is doubtful, he thinks, whether a man truly believes, as a religious man, if any department of vital interest is excluded from the influence of faith. Every function of the mind and soul has its objective, and the objective of faith is the ideal good. Faith never works in isolation, however, and in the act of faith the whole spiritual being is engaged in some degree. In any act of faith there is a distinct operation of the will.

Dealing with the objective of faith, Dr. James says that, though what transcends experience is not actually within experience, nevertheless by faith man is conscious that he is influenced by a power or rather a Personality that transcends himself and yet has crossed the plane of his vital interests. This Personality, who is at once Immanent and Transcendent, is the great objective of faith. And this objective, Dr. James says, is Christ Himself, who stands as the soul's ideal and the higher self, and the one who has brought to men the love of God, by which the higher possibilities of human nature and the value of the individual soul have been revealed to them. This leads him to a consideration of the place that events in past time, and more especially the life and character of Jesus of Nazareth, hold in the religious beliefs of Christians. He dissents entirely from those who like Schmiedel assert that their religious convictions would suffer no harm even if they were obliged to conclude that Jesus never lived. 'Whilst the intuition of faith and the convictions of immediacy do not depend for their validity upon the number of persons concerned with the experience, yet there is such a thing as collective experience which is more than individual experience.' It is in history, says Dr. James, that collective experience is embodied, and the experience of the Church, both subjective and objective, cannot but affect the faith of every member of the Church. Now the faith of the Church has in all ages been largely based upon the acceptance of the historic Jesus; and if it were proved that Jesus never lived the faith not only of the Church but of every individual member would be affected thereby. Dr. James readily admits that too much stress should not be laid upon the historical element in Christianity; but he thinks that anyone who refuses to accept the facts of the Gospel as an adequate explanation of the origin, the vitality, and the progress of the Christian religion is bound to find an alternative that will more worthily and satisfactorily account for the phenomena in question. In this connection he calls attention to the value of a great personality in all moral movements. If it is correct to hold—

that the individual human being is the product of his age and country and race, that he is thrown up, as it were, through the concourse of events, laws, and tendencies, it is at least as true to say that no great movement in morals or religion has ever taken place which has not been the product and the creation of some outstanding personality. Personality is the greatest category of human thought, and it represents the noblest conception of force that we know. The release of spiritual force and influence is always brought about through some great magnetic personality, and apparently ever starts from a single individual consciousness. Evolution in the realm of conscious life advances from leader to leader, from one striking personality to another.

Dr. James deals in conclusion with the value of the Gospel story from an ontological point of view. He holds that for faith, history, revelation, and the doctrine of Christ possess a value and an importance in respect of the presentational element contained in them. We cannot go into details on this point, and we conclude this notice of his article by commending it to the attention of readers interested in the subject.

MR. L. MARCH PHILLIPPS contributes to the present number an interesting and instructive article on *Stained Glass Windows*. The subject of the article does not at first sight appear to have much interest for the people of this country; but Mr. March Phillipps finds in the windows of certain old French Cathedrals characteristics which bear witness to the influence which the East exercised on the West in centuries long gone by. In these windows colour is used for colour's sake, the guiding thought being the power of colour to suffice and satisfy. This, says Mr. March Phillipps, is the oriental note in art as in life. In the East colour is stronger than form. In the West form is stronger than colour. This difference between East and West in their treatment of colour corresponds to a fundamental difference between the content of life in the East and in the West. In the West the intellectual mood of defining and formulating predominates, whereas in the East the predominating mood is the emotional and contemplative.

Mr. March Phillipps calls attention to the incongruity between the vigorously expressed structural scheme of the Gothic architecture in a Cathedral like that of Chartres and the semi-darkness in which the form and outline are obscured by the twilight of rich colour that streams through the stained glass. The incongruity thus observed is precisely the same in character, he says, as that which appeared to exist in mediæval life itself between its strenuous and virile energy and the mystical, contemplative element which haunted it.

With the advent of the Renaissance, Mr. March Phillipps says, the rich and solemn colouring in art died out and gave place to form because in life mysticism gave place to intellectualism. In the art and literature of the West at the present time, however, he finds evidences that the spirit of mysticism is once more colouring the mind of the age, that the East is again imprinting itself on the life and thought of the West.

DR. DILLON in his article on *Foreign Affairs* deals with the place of finance in international relations, the meaning of recent events in Greece, the condition of affairs in Turkey, and the possibility of a Russo-Austrian understanding. Other articles are *Paris after the*

Flood, by Mr. Lawrence Jerrold, and *The German Press Bureau*, by Mr. G. V. Williams.

THE NINETEENTH CENTURY.

THE issue for March opens with an excellent article by Mr. Harold Cox, called *The Denial of Self-Government.* The victims whose case Mr. Cox has in view are the men of moderate opinions; for the recent election 'has shown clearly that there exists in every constituency a considerable number of voters who are dissatisfied with the policies of both parties. They mistrust Tariff Reform; they are in dread of Socialism.' Some fear the one more greatly, some the other. 'Yet such is our political organisation that electors who hate both these things are driven to vote for one or the other. In effect they are disfranchised; they are deprived of the right of self-government. Their only choice is a choice of what they regard as evils.' The cause of this undesirable state of affairs is the two-party system and the only cure that is within the horizon of practical politics is that the moderate men, who are at present really unrepresented by the policy of either of the great traditional parties, should organise themselves into an independent party. A necessary preliminary step would be an agreement that the question of Tariff Reform should be postponed until an expert commission has reported in favour of some definite policy in the matter. Moderate men who favour Tariff Reform would in any case not wish to legislate until after such an enquiry, while moderate men of the opposite tendency should have no difficulty in saying, with Mr. Cox himself, that as Free Traders they have no fear of the result of such an impartial inquiry and as Englishmen they are prepared to be bound by the verdict. This thorny question having been thus put out of the way, the new moderate party would be able to concentrate upon the two aims that appeal to all moderate opinion, namely, the securing of a strong Second Chamber, and the establishment in the mind of every elector of a clear sense of pecuniary responsibility for the votes he gives through the introduction of universal direct taxation.

THE Right Hon. Mr. Ameer Ali's paper on *The Constitutional Experiment in India* is an excellent exposition, for the benefit of English readers, of the main features of the recent reforms. While admitting that there is room for improvement in points of detail, he claims that 'the Government of India have turned out a piece of work with which they have every reason to be satisfied.' Another article of an equally informing kind is *Belgium, Britain and the Congo*, in

which Mr. Morel gives a clear, temperate and yet incisive account of the present situation. The Belgian Colonial Minister's reform scheme absolutely ignores what is the first principle of all civilised administration in tropical African dependencies, namely, that they are in the first instance a source of expense and not of profit to the European country administering them. Even if the Congo had been wisely managed in recent years instead of being systematically pillaged, the analogy of British and German dependencies should have led Belgium to count on having to disburse some £500,000 per annum on the administration of that region. Instead of this, according to the so-called reform scheme, 'Belgium expects from the labour of a debilitated and enfeebled population that it shall supply her this year with more than fifty per cent. of her total Congo revenues.' And even this, as Mr. Morel shows, is only a small part of the indictment that still has to be brought against Belgian policy in the Congo. Yet Britain refuses to depart from her record of supineness in this matter. The same supine weakness, if the contributors to the *Nineteenth Century* are to be believed, characterizes British policy in Persia and in the Far East. Mr. Maurice Blake urges that while the Anglo-Russian Convention of 1907 ostensibly established a neutral zone between the British and the Russian spheres of influence in Persia, yet the fact that Teheran, 'the money centre, the administrative centre, and the seat of Government,' fell within the Russian sphere should have made it evident that Russia would be apt to exercise a predominating influence in the nominally neutral zone. What might have been anticipated is coming to pass and yet Britain seems placidly acquiescent in undeniable Russian violations of the spirit of the Convention. A similar note of complaint against British complaisance towards unscrupulous conduct on the part of an ally runs through the Right Hon. Earl of Stanhope's paper on *Great Britain and Japan in the Far East.* To admirers of Japan Earl Stanhope's circumstantial allegations of intimidation, high-handed insolence and even physical torture furnish disappointing reading, the more so as they come from one who evidently desires to think well of the Japanese and is ready to make reasonable allowances.

MISS PHELPS'S touching article on *The Home Workers of London* is easily the most interesting in the whole number. It describes the personal characteristics, the ideas, the conditions of existence, and the noble struggle for an independent livelihood of a number of women belonging to various 'sweated' industries. One rises from its perusal with a new respect for human nature and an intensified sense of the evils attendant upon the present economic system.

OTHER articles of interest are *Alcohol in Relation to Life*, by Prof. Dixon; *The Declaration of London*, by Prof. Westlake; *Henry Vaughan, Silurist*, by Canon Vaughan; *Fresh Light on the Quebec Campaign from the Missing Journal of General Wolfe*, by Mr. Beckles Willson; and an important statistical investigation by Mr. W. H. Mallock of *The Possibilities of an Income-tax, according to the Scheme of Pitt.*

FORTNIGHTLY REVIEW.

ARTICLES of general interest are not plentiful in the March issue of this Review and the number of essays on political and literary topics which are too much specialised or too dull to call forth comment is regrettably large; even the article on Yuan Shih-Kai, the fascinating description of M. Rostand's *Chantecler* as it burst upon Paris and the continuation of Mr. Meredith's posthumous novel *Celt and Saxon* fail to dispel the gloom which pervades the issue.

MESSRS. Lawton and Hobden in their article upon Yuan Shih-Kai have given an account of that statesman and of recent Chinese History which is an agreeable variation upon the scraps about concessions and cursory accounts of political developments which appear from time to time. There have been several thousands of years during which occasional articles by leisurely critics of China have been written, but surely at this time, when after the heavy slumber of ages the Leviathan which represents one-fifth of the world's population is yawning and stretching himself, is in fact awakening, we might expect a more satisfactory supply of information. Even at this time of general upheaval there can be few national movements more impressive, more stupendous. Yuan Shih-Kai, the heir to the position and rival in capacity of Li Hung Chang, was of comparatively humble origin but gradually gave evidence of remarkable capacity by the manner in which he discharged the duties of the difficult appointments for which he seemed to have been singled out. When the struggle between the Young Emperor and the Dowager was approaching a crisis this capable statesman, then in command of the forces of Chih-li, was summoned with his army to defend the person and interests of the Young Emperor. Yuan Shih-Kai thereupon took the extraordinary step of communicating the order to the Dowager, a step which might have escaped notice had he been a typical Chinese official, but one which still perplexes those who know this extraordinary man. As a reward for his conduct he was appointed to the province of Shantung when the Boxer outbreak and massacres had made some alteration of management necessary. The policy he adopted was to protect the foreigners while leaving the Chinese Christians to look after themselves. He can however be

scarcely regarded as one who sympathised with the Boxer Movement by any who read the grim story of the shooting of the Boxer Committee to test their claim to invulnerability. Continuing loyal to the Dowager he rose to be Viceroy of Chih-li and it was during his occupation of this post that he instituted many of his greater reforms. It was indeed a vigorous régime which inaugurated local and municipal government and caused the development of education and enlightenment, marked by the creation of universities, schools and technical colleges, many of which were located in the temples which he ruthlessly transformed. He organised an army which as far back as 1898 impressed Lord Charles Beresford, being careful among other things to superintend the distribution of pay among the soldiers instead of appropriating the money for his own use according to tradition. Growing in influence and favour with the Dowager he received distinction after distinction till he was strong enough to guide the Imperial policy and even according to some accounts to meditate a *coup* which would have changed the dynasty; these accounts are not, however, very trustworthy. That he should have made the policy of the Dowager so vigorously liberal is an achievement to be pondered over. He it was also who was mainly responsible for the appointment of the commission to investigate the civilised communities of the world with the object of discovering a constitution likely to suit China, and he was foremost in the movement for the suppression of opium and foot-binding. In 1908 Yuan Shih-Kai was summoned by the Empress from the province which he controlled to become a member of the Grand Council, his rival Chang Chih-tung receiving a like appointment. Moved thereby from the control of an autonomous province and the command of an army the elevation may well have aroused suspicions as to the good will of a Government which brought about the change. On the death of the Dowager, Yuan Shih-Kai was left without his chief support, though the almost simultaneous death of the Emperor removed a probable antagonist. Gradually however the Manchu party and the reactionary Chinese officials regained control and the great reforming minister was forced to retire. But the state of affairs for which the reactionaries are responsible is likely soon to lead to a general demand for the recall of this energetic and effective statesman.

MR. MACDONALD'S account of M. Rostand's play *Chantecler*, the state of Paris during the prolonged period of anticipation, and the excited attention accorded to the drama, is well worthy of note and although the short account and the fragmentary quotations from the

play itself arouse rather than satisfy curiosity, the ability of the critic and the interest of the subject are clearly manifested.

IN an article headed *England's Single Chamber Experiment*, Mr. G. M. Godden throws the uncertain light of history upon the present situation. The writer recalls the mistakes and failures of the Single Chamber Parliament which once existed in England under the well known title of the Rump Parliament. Pointing out the mistakes and disasters perpetrated by that famous Government Mr. Godden discreetly concludes his article without drawing an inference. Clearly however an inference is more than suggested. Without in any way entering upon the constitutional point it is worth while lodging a protest against the tacit conclusion. If the article is meant only as a warning there is no reason for resent ment, but if we are meant to conclude that single chambers must make such mistakes and disasters, however much the nation and the circumstances have altered, any one who has an interest in sound argument is justified in his protest.

THE articles on political topics include a rather heavy discussion of *Liberalism and the Crisis*, by Sydney Brooks; a criticism by an author who has exhausted himself upon his title, *Black Bread and Blatchford*, and an account of Russian affairs which must almost fill the reader with despair, so lamentable is the state of the community pictured therein. There is a long and careful discussion upon *The Clergy and the Marriage Law*, to indicate the extent to which the civil authorities have been responsible for the laws as they stand, and showing through what disgraceful circumstances and for what unworthy purposes that which claims divine sanction has been given its present content.

AMONG the literary articles is a criticism of Arthur Schnitzler and a discussion of the Italian Circle at Holland House which few save members of the nationalities concerned will find interesting. Francis Gribble still continues to discuss the *liaisons* of literary men: in this issue it is Lamartine and Elvire who receive treatment. The article by Herbert Ives upon *William Blake as a Teacher* might well have been several pages longer. The subject is interesting and the way in which it is treated provokes the above comment. The *Review of Events* and a description of a visit to Bohemia complete the table of contents.

COLLEGE NOTES.

THE annual Prize-giving was held on Friday, 1st April, the School Prize-giving having been held the previous day. As usual,

extracts were read from the Council's Report, with regard to the College staff, the special and general funds of the College, the Hostels, and other matters of general interest. Reference was also made to the night-school work recently undertaken by the College Young Men's Brotherhood.

The numbers of the entries and successes in the various University examinations have already been published in the *Magazine*. The following paragraphs from the Report on the subject of special successes gained by students of the College will be of interest to our readers:—

"At the M. A. Degree Examination, Mr. K. C. Chacko, B.A., Tutor in Philosophy, passed in Philosophy in the third class; as did also Mr. N. Venkataraman, B.A., who for the two previous years had been studying in the College as the holder of the Philosophy Studentship. Mr. K. N. Sesha Aiyangar, B.A., who had also been an M. A. student in the College for two years, passed the examination in Physical Science in the third class.

"Of the prizes awarded by the University in connection with the B. A. Degree Examination, six have been won by students of the College. Mr. K. I. Subrahmanya Aiyar, B.A., gained both the Northwick Prize awarded to the candidate who obtains the highest marks in History at the B. A. Degree Examination, and also the Raja Sir Ramaswami Medal, awarded to the candidate who in passing the History Branch stands first in Political Economy. Mr. C. V. Chandrasekharan, B.A., gained the Franklin Gell Gold Medal, awarded to the candidate who stands first in Tamil, and Mr. M. Abdul Ali the Hajee Budan prize, awarded to the candidate who stands first in Urdu. Mr. D. W. Devanesan, B.A., and Mr. B. Sundara Raj, B.A., were bracketed equal for the Caithness Prize, awarded to the candidate who obtains the highest marks in Zoology; while the former also gained the Jubilee Medal, awarded to the Native Christian candidate who secures the highest number of marks in the English Language Division. The two most distinguished of the College graduates of the year were Mr. T. M. Ramaswami and Mr. C. V. Chandrasekharan, both of whom obtained a First Class in all the three Divisions of the examination."

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